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A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

MAY 1915

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Heroism

'Twas said, "When roll of drum and battle's roar
Shall cease upon the earth, O, then no more
The deed, the race, the heroes in the land,"
But scarce that word was breathed when one small hand
Lifted victorious o'er a giant wrong
That had its victims crushed through ages long;
Some woman set her pale and quivering face,
Firm as a rock against a man's disgrace;
A little child suffered in silence lest
His savage pain should wound a mother's breast;
Some quiet scholar flung his gauntlet down
And risked in Truth's great name, the Synod's frown;
A civic hero, in the calm realm of laws,
Did that which suddenly drew a world's applause;
And one to the pest his lithe young body gave
That he a thousand lives might save.

—Richard Watson Gilder.

The Unitarian Advance

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AN INTERESTING and unexpected result of the tragedy of war in Europe is its significant bearing on the temperance cause. This is not sentimental but intensely practical. Russia, Germany and England have separately discovered that the drink habit is a woeful factor in the weakness of national resources. It is officially recognized that where national safety is involved, the difference between men who drink and men who do not drink is fateful. If England wants more ships to fight with, more ammunition and supplies for the forces in the field—to be hurried without delays that may involve age-affecting disaster—then must she find a way of checking drunkenness amongst her working people in the mills and mines at home as well as amongst the troops in the trenches. It becomes a government issue. And the King of England meets that issue with a manly and dramatic directness—he pledges himself to all his people to abstain from the use of intoxicants till the war is over, as an example to the realm; and influential people of the peerage and in the government and army circles are following his example, while the Ministry seriously contemplates whether national restriction of the manufacture and sale of liquor is not a legitimate war measure.

* * *

WHAT an appalling significance lies at the heart of this circumstance! Here is a social evil which the world has been tolerating for centuries as normal and justified in civilization. We have deplored the excesses of intemperance, but the drink habit itself has been accepted as a legitimate part of humanity's congenial way of being. Those who have thought otherwise have been deemed fanatics, and unbalanced exaggerators of real facts. But now a world at war and in the bitter stress of war's fateful exigencies awakes to the realization that this evil actually is a menace to world-efficiency, to the validity of manhood. As a necessary war-measure it must be curbed.

"A NECESSARY WAR MEASURE"—how that reminds us of the only way which America could find, a half century ago, of ridding herself of the absurd iniquity of human slavery! It couldn't be done by way of peace; legislation, moral reform movements, arguments and political campaignings could not reach the evil. Its extinction came only when as "a war measure" it was deemed inevitable. What a quaint working out of a long ridiculed reform if this evil of intemperance which the reformers have tried so long with strange futility to battle, should suddenly reach its dramatic crisis as the result of the most costly and brutal war the world has ever known!

* * *

WHAT goes with this realization, that we as a nation at peace can realize as vividly? By the same token this evil is a costly factor in the mischief of all industrial and social maladjustment, all political crookedness, all educational inadequacy, all civic inefficiency. Can we escape the realization of this fact? All over our Union, the prohibition movement is growing to significant proportions, involving sometimes, we have believed, impractical and even unethical features. The thing for individual souls to face is not the governmental issue so much, perhaps, as the individual and social issue. What has good society—good men's society—to say about this matter, different from what used to be said before war's tragic awakening? Is it not worth while conspiring with the world-impulse to help the world be rid of its most costly economic and moral incubus? The little matter of one's personal custom of luxury and self-indulgence—harmless, never excessive or unhealthy, as one may believe—after all, is that worth standing off a world-impulse of safety, of progress, of social emancipation? War has so grievous a train of evils in its path, would it not be pitiable to miss the chance of helping bring at least one good world-wide gain out of its exigencies, and as a world-wide "war measure" rid the world of what Lloyd-

George denounces as its most stubborn and dangerous enemy?

* * *

SOME friends of ours are troubled because we spoke so kindly of Billy Sunday in a recent issue. We really meant no harm, and are sorry if our sins of kindliness were an offence to any Unitarian soul. We thought everybody would understand. Of course THE UNITARIAN ADVANCE does not approve of Sunday's theology; we said that quite plainly. Of course we believe that it is an unmitigated evil to have bigotry and bitter animosity of intolerance made a part of the method of soul salvation; we even hinted at that in our previous writing, though we hardly felt it necessary to explain to Unitarian readers that Billy Sunday must not be taken as a model for liberal religious prophetship. The essential principle to be insisted upon, from our viewpoint, is that whatever helps a multitude of men to turn from evil living to worthy living, whatever brings crude, bad men and women to the realization of a law of self-restraint and spiritual self-respect, whatever arouses a whole city to the fundamental concerns of religion, however faultily expressed, has somewhat to be said in its favor. We have vivid in our souls the dream of an alternative for Billy Sunday which would be a thousand times nicer and nobler than the thing he stands for; and we name it the "Unitarian alternative." But somehow in practical fact we have not yet found our way of bringing that "alternative" within a thousand miles of reaching the sort of people whom Billy Sunday reaches most successfully. Our realization of this fact prompted our writing as we did.

* * *

WE LIKE the way in which our churches in New Jersey have got together to meet the situation which Billy Sunday's invasion of Paterson occasioned. The circumstance was rather peculiar. All around Paterson, in pleasant and refined suburban towns, we have our genial group of Unitarian churches —Montclair, Orange, Rutherford, Passaic, Ridgewood, Hackensack, Summit, Plainfield and the rest; but somehow, in the big, bustling, materialistic, manufacturing and commercial cities of northern New Jersey—Newark, Paterson and Jersey City—we have gained no foothold at all. Our gospel does not seem to be for "the likes of these." But Billy Sunday invades Paterson first of all—and it is an even wager that as the result of his coming the Unitarians will be one church better off in the state of New Jersey before the year is out. Billy Sunday will put it there.

* * *

FOR a part of Sunday's spectacular method is to assail Unitarianism openly with rank and racy vituperation. "The doctrine of salvation by character crawled out of the pit of hell," he proclaims triumphantly. "Unitarians are mutts—they are doomed for perdition," he announces. He wishes that he might be God for a little while, that he might hurry on the process of putting more of these people who deny the divinity of Christ into the flames of hell. All this is picturesque; and ten thousand people in Paterson, who hitherto have hardly known whether Unitarians were a classification in zoölogy or a brand of breakfast food are brought to the realization that Unitarians have something interestingly awful about them worth paying attention to. Very well. Our friends of the New Jersey Unitarian churches have not missed the opportunity of the wider education of these people. In a near-by building is a convenient reading room, well advertised, with Unitarian literature in abundance, attractively displayed, for free distribution. A neighboring theatre has been engaged for a series of Unitarian meetings, a little later, and if Mr. Sunday repeats the ribald attacks on our faith which have characterized his campaigns in other cities, some of our strongest and best-known laymen, including President-Emeritus Charles W. Eliot, of Harvard, and ex-President Taft, and our distinguished ministers of New York, stand ready to come over into Macedonia and tell what's what. All of which is enterprising and vitally self-respecting. It repeats a program very efficiently carried out by our churches in Philadelphia.

* * *

IN OTHER words, this means that Unitarianism in New Jersey is valiantly on the defensive. "A Board of Defence" is what the *N. Y. Times*

designates the organization of ministers who have this intelligent program in charge. Is that, after all, a happy phrase? Are we simply on the defensive? Is our business chiefly not to permit ourselves to be misrepresented in Paterson and elsewhere? Must we wait until decent self-respect is forced to break silence in the face of shameless vituperation before we can find our chance to carry our splendid faith in great manufacturing cities and centres of congested urban life? After all, is Billy Sunday the only man who can put a Unitarian church into Paterson, N. J.? Well, even that is worth while!

* * *

THE UNPOPULAR REVIEW does us the distinction of noticing what we said about it, some months ago. Indeed, it devotes four pages of its current number to courteous retort, all of which we would be glad to reprint, had we space to spare. But rather will we urge every reader of ours to go to his nearest bookshop or public library, and secure the April issue of that unique publication—(or, if not there to be obtained, add to its vogue by insisting that it ought to be in stock)—and after reading vivacious articles on Our National Defenses, the Conservation of Competition, the Mobilization of the Debutantes, the Fool and His Money, "Lies, Damned Lies, and Statistics," System *versus* Slippers, and the like, which make its earlier pages so readable, find at last near the end a chapter entitled "More Sentimental Criticism," which deals with our case.

* * *

OF COURSE *The Unpopular Review* thinks that we misunderstand it; and we think that it misunderstands us—which is the classic program of amiable disagreements. For instance, it thinks we said that there are no "gentlemen" amongst "uplift reformers"—which of course we did not say; it thinks we double-crossed ourselves with inconsistency when we admitted that reform movements always come first in a "crass and crude form," with "blundering excrescences of folly"—a matter which does not worry us in the least; and it gives obvious indication that it only reads THE UNITARIAN ADVANCE when we have something to say about *The Unpopular Review*—else why should it assume us to be the exponent of "raw, half-baked schemes for social advance," and ungifted with the power "to face the facts of human nature at the present stage of evolution," but, rather, prone to "abuse those who insist upon folks facing the ugly sight and seeing what remedies are actually possible, instead of putting in its place dreams of perfection, and insisting upon their being realized at once by legislative fiat." We leave it to the consciousness of our long-suffering "steady readers"—isn't that a quaint misunderstanding?

* * *

BUT what concerns us chiefly is the queer remark which closes the discussion of *The Unpopular Review* in this matter; a remark so queer, indeed, that the writer glories in its oddity—confessing that therein he is "now proceeding to say the most unpopular thing that we are ever likely to say or have said." What he says is this:

> "It has been borne in upon us lately, and long before we thought of writing these lines, that one strong reason why the world is burdened as never before by 'blundering excrescences of folly' is that the so-called education—governmental and charitable—of people who are not gentlemen, has filed it as never before by half-bred and half-environed speakers and writers."

Now we take it for granted that so courteous a gentleman as the editor of *The Unpopular Review* did not intend this remark for personal application. And yet, as it happens, the coat fits us so precisely that we feel constrained to put it on. For we confess to have "come up from the ranks," with all that that implies from the "gentleman's viewpoint"; all our early education was "governmental"—for it was straight product of the public schools; and the New England college and university from which we received our higher education are so richly endowed by the gifts of the opulent and the good that it would be beyond the power of even the son of a railroad magnate or a New York publisher to take his degrees therefrom without receiving the major part of his education as a benefaction from the charity of those whose noble endowments make these institutions possible. "Half-bred and half-environed"—who shall say?—except that the man who can one-half learn all that the world has for him to learn, or one-

half meet the measure of his environment in full responsibility, is in any class a man rarely to be found. And the world indubitably suffers from the folly and inadequacy of those for whom education and culture have done but half their work, and who have but meagerly met the responsibility of their own environment and heredity. What then?

* * *

THE UNPOPULAR REVIEW goes on to explain:

"But 'constitutionally unprogressive and cynical' as we are probably to presume that our critic holds us, we do not advocate the withdrawal of education. We don't believe that ignorance can be cured by more ignorance, any more than we believe that democracy can be cured by more democracy. Let us not be misunderstood again, however: Whatever curing democracy may need, we believe that wherever democracy is possible, democracy is best. But we also believe that many who consider themselves the best of democrats are trying to push democracy to extremes which would render it impossible in these United States."

Now the point we have to make is precisely here and this writer brings it to focus with naive explicitness. The mischief of the world lies not in the blunders of those who—"not gentlemen-born"—acquire some smattering of education and misapply it. Some phases of stupidity doubtless often thus arise; but on the whole the world's efficiency and its culture—the stuff that accumulates the abiding refinement of "gentle people" in the best sense of the word, come as often from those, lowly born, whose educational opportunities have been meagre—who yet in literature, art, music, philosophy, and statescraft, have proved the world's directing minds—as from the geniuses born of prouder heritage. But the chief mischief of the world's blundering pace of progress has always lain at the doors of those who have mistaken the accidental for the vital elements of human worth; to those who have by social tradition been schooled to esteem every new thing, "silly," every daring proposition of change, "half-baked," every departure from established custom, "a peril," every dream of justice that is thorough-going, "a crazy dream." It is the "half-breeding" and the "half-environing" of the sons of those whose affected point of view as to humanity's worth misses the point of essential values, that modern society has most to fear. And, alas, it is too often proving true in more pointed significance that shallow education, lack of culture, crudeness of development lie as often at the doors of those more fortunately born, who feel slight stress of competition in education's field, as at the doors of those who are crowding up, perhaps too self-assertively, from the masses where grandfathers and grandmothers had no education or "breeding" at all. When we think of it, *The Unpopular Review* has actually said not only a very unpopular thing, but something for which a more responsible review might be very much ashamed.

THE UNITARIAN ADVANCE AND THE EQUAL FRANCHISE.

SOMEBODY up in New England objects to what we said, last month, about the Equal Franchise. Of course—we expected that. And we like to have people let us know when they object, and make their frank rejoinders. We respect the convictions of those who differ from us, even though we cannot agree, and so we publish the substance of what our friend has to say:

I find THE UNITARIAN ADVANCE interesting, but bigoted in a way. Rather u'tra-sure that it must be right and the majority in the wrong—on the equal suffrage question especially. The ADVANCE "cannot realize how * * * can fail to see" * * * just as THE ADVANCE does! If THE ADVANCE had a board of directors to decide its course, it would be guided by the majority, but when more than 80 per cent of women do not want the vote, THE ADVANCE cannot realize their blindness and stupidity.

When I write in our local press on this subject I use the signature BOTH SIDES, because I recognize the claims of both sides. But our "Suffs" hate me for seeing any but their side. In one paper I quoted from several of your leaders their assaults on wifehood, womanhood, man as a tyrant and woman as a parasite, giving the exact words of the leaders they applaud. A reply, in the same paper, said that "what Both Sides had said was an insult to American womanhood." To this I heartily agreed—and then gave the authors of those statements. "Love's Coming of Age" contains some very nasty fa'sehoods about wifehood and husbands and home life. I have just read "Woman and Labor" by Olive Schreiner. It is very earnest and in many ways as absurd in statement as it is earnest.

From all I can learn, while the abstract question may be all right, as to extending the franchise (and perhaps that should decide it),

the results, where tried, do not warrant five per cent of the claims made by noisy and aggressive female orators. A lady from Colorado made quite an impression here. I have paid taxes in that state for twenty years. Without admitting any bias, I wrote to residents of Denver—old and prominent residents—asking about schools, child labor, liquor and morality. Every reply states that while not opposed to women voting, women had made no "uplift" in any direction, and that there were more prostitutes in Denver than ever before—also that they all voted, and voted as instructed from the city hall.

A neighbor of mine is not an "anti," but she has a friend at college who is from Colorado. She says that if *she* were in Colorado she would be an "anti"—and that young women there will trade their votes for a box of candy or an automobile ride, or "almost any old thing."

For my part, aside from the abstract right, as long as results are void of uplift, I abhor the thought of women getting into ward politics, wire pulling, bribe taking—or even fighting as they recently did in your Chicago, according to press reports. What is the use of all that cheapening of the refinements and superior reserve and fineness we have always ascribed to women, if the loss of all that is to bring no compensating benefit to humanity? Some of the arguments and conclusions in THE ADVANCE rest almost wholly on the writer's prior convictions. THE ADVANCE impresses me as not looking for the truth but for what it *prefers* to believe. Nearly all the men and women to whom I speak of this suffrage turmoil would decline your conclusions. Then why should THE ADVANCE smugly waive the vast majority aside as being in the wrong? In a multitude of counselors there is wisdom—and the multitude do not think "votes for women" a necessary or wise measure. To my mind it is only reasonable to admit that the majority is in the right—the same as deciding any important business matter.

We can hardly conceive how any comment of ours is needed to supplement this letter; yet, from the fear that such smug complaisancy on our part may be but a mark of our bigotry, we venture a word of modest rebuttal. We find it indeed a bit strange that one so troubled by our "ultra-sure" way of speaking should himself so dogmatically assume the verity of that "80 per cent" of women, and that "vast majority" of both men and women who are so adverse to women's voting. Our own contact with the sort of men and women who count gives us a different estimate—due no doubt to our tendency to believe what we prefer! But what arouses our curiosity is how our friend, with his theory of the final validity of majorities, happens to be a Unitarian. According to his notion, Unitarians ought to be the most wrong thing in the world among the religious creeds of the day. It is Billy Sunday's stalwart faiths that must be right!

Of course, there have been all sorts of people marching in the ranks of the Equal Franchise, just as in the newer parts of the country all sorts of queer people find their way into Unitarian churches. Some of these people say foolish things—both about Unitarianism and the Equal Franchise—things with which neither we nor our friend could agree. If every good cause was to be judged by the fool-things which some of its advocates say of it, there would be no Christianity, no Protestantism, no American Republicanism and no democracy in the world. But our friend knows that the valid and authorized leaders of the Franchise movement in this country have based their campaign on nothing that brings reproach on American womanhood or wifehood; though many of us feel that the very existence of an anti-suffrage movement itself involves such a reproach—and things which our friend himself says later involve that reproach.

No reasonable advocate of the Equal Franchise, either, claims that woman's ballot will immediately revolutionize politics in any State or city. She will make mistakes; she will take time to master the problems of public service, and she will be very human, like her brother men. But any intelligent study of the situation in States where women have been given the ballot will bring no valid argument against her fitness in the franchise. The conditions in Colorado are peculiar—and the men of Colorado have very much to do with making them peculiar; and men—and women, too—who have tremendous personal interests at stake, are sparing no pains in misrepresenting the conditions there, in ways of which these tales of the "box of candy briberies" and the "multiplication of prostitutes" afford naive illustration. It would be good, of course, if ballot laws could be framed to exclude the prostitute vote from the polls—and it would be very good indeed if by the same token the men who make the prostitute class inevitable could also be debarred. But does our friend seriously so gauge the value of average American womanhood as to accept the traditions of the girls who sell their votes

for candy and the women who vote as City Hall demands, as a standard of woman's average worthiness to define a nation's laws? Do his women friends of that "eighty per cent" who oppose the franchise base their opposition on such an estimate of themselves?

Why worry about women "getting into ward politics, wire-pulling, bribe-taking," and the like? We would all "abhor the thought" of the ministers of our churches, or the professors of our colleges or the teachers of our schools going into these things; but nobody thinks of refusing the franchise to ministers and teachers to save their sanctity. A very small proportion of the men voters of the country mix in the "defiling incidents" of politics; and the most useful voters—the men whose intelligence is worth most to the body politics—are precisely those who do not haunt the ward-rooms or ally themselves to the machine methods of campaigning. Why imagine so easily that the average American woman will run to all the badness of public service, if she has her chance to think and act in the way of intelligent thought in the noble responsibility of making public service honorable, honest and progressive?

A FAITH THAT IS PLUS.

We claim to be positivists of the most pronounced type. Our affirmations are so large we can't get them all into a creed, so we don't try. It is not that we believe less, but more.

WE BELIEVE MORE, AND STILL MORE

"WE BELIEVE the Bible to be Inspired and more—we believe all noble, true and inspiring books to be inspired.

"WE BELIEVE in a Heaven hereafter, and more—we believe in a Heaven right here, and that it is the business of men to realize it on earth.

"WE BELIEVE in the goodness of virtue, and truth, and more—we believe that evil is only good in the making.

"WE BELIEVE in a God in Heaven, and more—we believe in an infinite God, present in every particle of life, and immanent in every man; and we believe that this God will not destroy Himself by eternally damning His own imperfect manifestation.

"WE BELIEVE in a religion that saves the elect, and more—we believe in a religion that saves all men by making them conscious that they are potentially God.

"WE BELIEVE in a church of the righteous, and more—we believe in a church universal, a church of saints and sinners, whose business it is to make every man feel he is a child of the infinite Father, and to help him to lead a life worthy of his Divine Parentage."

REV. D. L. KIRKPATRICK.

THE REVIEWS.

THE YALE REVIEW for April is preëminently a war number, though not exclusively so, as its table of contents will reveal. This contains, among other things: "England's Experience with the Real Thing," by L. P. Jacks, editor of *The Hibbert Journal;* "Nationality and the New Europe," by Archibald C. Coolidge; "Imperialism and the Christian Ideal," by Benj. W. Bacon; "English Literature in France," by Emile Legouis; "The Journeying Atoms," by John Burroughs; "The Railroad Crisis: A Way Out," by Ray Morris; "An Apology for Old Maids," by Henry Dwight Sedgwick; "Ovid Among the Goths," by Newman Smyth; "Walpole and Familiar Correspondence," by Chauncey S. Tinker; "Xanthippe on Woman Suffrage," by Duffield Osborne.

THE HARVARD THEOLOGICAL REVIEW for April contains: "Mysticism in Present Day Religion," by Rufus U. Jones; "The Ethical Value of Oriental Religions Under the Roman Empire," by Clifford Hershet Moore; "The Atonement and the Modern Pulpit," by William F. Lofthouse; "Religious Reverse," by Edward F. Hayward; "The Contribution of Prof. Royce to Christian Thought," by John Wright Buckham; "Sir Oliver Lodges British Association Address," by E. H. Hall.

THE UNPOPULAR REVIEW'S table of contents for April-June contains among other things these titles: "The National Defense," "The Eastern Moats of Europe," "Property and Law," "The Conservation of Competition," "The Culmination of Competition," "The Mobilization of the Debutantes," "Some Recent Philosophy of Literature," "The New View of the Criminal," "The Fool and His Money," "Lies, Damned Lies, and Statistics," "System Versus Slippers," "The Cause of Revolution in Mexico," "On Tales of Adventure," "Skepticism and Idolatry in Science," "Visions, a Source of Philosophy." This unique magazine publishes all its articles anonymously but gives the author's names in subsequent issues. Henry Holt and Co. are the publishers and Mr. Henry Holt, the editor; and among the contributors are Clayton Hamilton, Paul Elmer More, David Starr Jordan, William T. Brewster, H. C. Bumpus, President of Tufts, A. S. Johnson, Fabian Franklin, Arthur I. Todd, and Dorothy Canfield Fisher.

The New England Fellowship Committee has received from Leonard Cushman, of the Harvard Divinity School, an application for the certificate of commendation issued by this committee. Julian C. Jaynes, Robert F. Leavens, Sec., 10 Prospect St., Fitchburg, Mass.

The Christ-Man

By George F. Patterson,

Minister of the People's Church, Kalamazoo, Mich.

MEN are seriously asking the question, "Is the idealism commonly called Christian really practicable? Can it be lived under conditions as they exist today?" There is a feeling abroad that the so-called Christianity is really not Christian at all. It may be in accord with the elaboration of doctrine which grew out of too many thinkers and not enough doers, but it has little if anything to do with ethics of Jesus as they appear to a plain man.

Two things stand out clearly. Either the life of Jesus is not practicable or else society does not want it. It is quite possible that if the first is true, then it is a good reason why society does not want it. If a thing will not work, any body of men is perfectly justified in declining to believe it or use it. Certain we are, according to the traditions that have come down to us with regard to the life and teachings of this Galilean, our modern social structure fails to square itself with them. It is indeed a serious question whether we can or want to use "Jesus" in our business, our professions, our politics or our religion. This feeling is strengthened by events transpiring in the world every day. The fact that the Great War now being waged is sponsored for and carried on by enlightened Christian civilizations; that in the coal mines of Colorado Labor and Capital are engaged in a bloody struggle; that in our great mills and factories thousands of children are robbed of their childhood; that passion and lust have been capitalized and every year hundreds of girls disappear from the so-called decent walks of life; that penal conditions exist today that would shame the dark ages; that even our own personal feelings toward the trespasser offer food for serious consideration as to whether what we call Christianity has made any impression at all upon the civilization that has taken its name. At the close of nearly two thousand years of a religion must we acknowledge that it fails when the great crucial tests come? It is a serious thing because the religion of a civilization is the measure of its quality. This is seen in the manner that it meets its great tests.

But it is quite possible that we have an idealized conception of Jesus rather than any very clear notion of the man he actually was. Things are hidden away in the earth and air and water and the soul of man that take uncountable years for development. A squash will mature in a few weeks; an oak in a century. It takes great things a long time to grow. But I started to speak of the conception we have of Jesus. I assume that those who really exercise their thinking apparatus along religious lines will concede that the humanity of Jesus offers the great appeal to the world of today. The fact that he was even as we are is an earnest of what we can be.

Now we liberals generally believe that Jesus was the perfect man. I'll neither affirm nor deny this. But perfection carries with it so many qualities that we haven't and so few that we have, that it virtually puts him out of touch with us. Then again most of us have had to do with men and women who, according to their own estimates, were perfect or nearly so. We haven't found them agreeable. Indeed, self-confessed saints on earth are extremely hard to get on with. I'll take the sinners every time.

But was Jesus so perfect after all. I use the term "perfect" advisedly. No one yet knows what it means. Was he so patient and so agreeable and so kindly? Was he so conscious all the time of the help and power of the Father that he never doubted? Did he always hold his temper? Was his majestic peace never ruffled? Did he always meet every event of life in such a way that when the thing was over he had no regrets? It is quite true that in the greatest moments of his life, as when he was dying, he touched the highest pinnacle of the divinely human quality of forgiveness. But I have yet to know any normal human being who did not at times rise to sublime heights—generally, mark you, when great need came.

You know, of course, that Jesus was not at one with things as they were in his day. I am unable to say how he felt, but I know that he did not always speak kindly about them. He wasn't patient with those who did not agree with him. And I suspect that even some of them were honest in their opinions.

What did he have to say of the city that would give no welcome to his disciples when they should go forth with his gospel? "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

What did he say of the Scribes and Pharisees? "Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses and for a pretense make long prayers. Therefore ye shall receive the greater damnation."

What of the cities that received him not? "Woe unto thee Chorazim! Woe unto thee Bethsaida, for if the mighty works that were done in you had been done in Tyre and Sidon they would have repented in sackcloth and ashes. But I say unto you it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum which art exalted unto heaven shalt be brought down to hell, for if the mighty works that have been done in thee had been done in Sodom it would have remained unto this day."

The incident of the driving of the money changers out of the temple is familiar to you all and was accompanied by language that could not fail to be understood.

I know you will say, "But these are cases of righteous indignation."

I will tell you the difference between righteous indignation and unrighteous. The first is yours; the second, the other fellow's.

Now, in citing these few instances, I have no wish to in any way belittle the Master. What I wish to show is this: that Jesus acted towards those who did not agree with him, who blocked his plans, who scorned him, who were indifferent, not very differently from the way in which we act under similar circumstances. These things relate him to you and to me in no uncertain way. We can comprehend that sort of a man.

There is probably not one here this morning who has not said the harsh things. Probably all have at times been unfair. Perhaps none of us have always held to the absolute truth. In all likelihood all of us have at times acted unkindly. We have all lacked generosity, and we have been full of doubt and very suspicious. But surely there is not one here who cannot recall forgiving an injury. Surely there is no one in our midst who does not remember being fair and just and honest at a sacrifice to himself. Surely we all recall many kind words and many kind and generous deeds when no return was asked, expected or received.

Now I am inclined to believe that two great errors have crept into the scheme of our efforts to convert the world. The first is seen in the demand for a totally different man from what you and I are. The second appears in the demand for us to believe something instead of doing something and thereby gain entrance into the Kingdom. The first is impossible. The second is unreasonable. I do not believe that Jesus was greatly different from the men and women we meet daily, know intimately.

I do not believe that the Christ-life involves a great change in which the real "I" becomes somebody else. I do not feel like trading the old familiar identity for something new and strange, no matter how radiant and glorious it may be.

To know that I am saved, my sins forgiven and my name written in the book of life means nothing to me if my "self" has disappeared.

I cannot think of heaven as wholly different from here. It appears to me if it were all smiles, sunshine, laughter, peace, purity, perfection, the great motive power of life would be lost. There would be nothing more to desire. I cannot imagine anything much worse than an eternity of dead leveldom.

In one of Zona Gale's stories, Mrs. Pettibone says, "How like each other folks is no matter how not like they seem to the folks you think they aint one bit like."

Now as long as heaven or hell or the kingdom or a new world, or a glorified humanity, any and all of the ideal conditions, are made up of men and women, the characteristic human qualities will be

retained. Jesus the God, Jesus the perect man, mean little to me. But Jesus the man with a dream of perfection, struggling, suffering, dying, even then failing to realize save in a far vision that lit the hill crests of centuries not yet fully come, is to me a tremendous power.

So the Christ-man becomes something not so very different from you who face me this morning.

He is the best in you.

He is that part of you which loves your neighbor as yourself. He is that part of you which interests you in things outside yourself.

He is that part of you which not only speaks kindly because you feel kindly but consciously substitutes kind words for angry ones.

Somebody said, "I wonder what we'd be if we'd never been yipped at?"

And another answered: "I wonder what we'd be if we'd never yipped at anybody?"

I suspect that off and on we've all yipped at one another more or less, and while I seriously question whether we have directly or indirectly benefited, still, the stock is strong in the market.

I know that we are often exasperating and exasperated. Generally it is about the small things, the things that don't matter much. It may be that the gravy is burned, or the coffee is cold, or the steak is overdone, or somebody has let the furnace fire go out, or that letters are found in our pockets that should have been mailed a week ago, or the cheese or the bread or the thread has been forgotten, or the children soil the tablecloth, or tear their clothes or get them dirty, or get their feet wet, or eat what they ought not to and become ill because of it, or the clerks or the maids are careless or heedless, or people will not see what is perfectly clear to us,—we all know how these things are, and we lose our control of the machinery of life, the "Martha" which has more or less of a place in all of our lives gets the best of all our good intentions and we "Yip."

But often the "Mary" which we all have in greater or less degree is in power, and regardless of what we think, no word that we are going to regret passes our lips, and no action that we shall not like to remember, finds expression.

To have had occasion to utter angry, bitter, malicious things, and to have held your peace—this is the Christ-man in you!

Sometimes we are sour. We often have ample cause, some of us more than others So we tap our vinegar barrel. We drink it and we make others taste it. We bottle a little up to carry around with us for the chance acquaintance whom we may meet. But often we feel this way and say to ourselves, "Now here, I'm going to sweeten up. I'm going to be what I know I ought to be, not what my own littleness makes me want to be." And lo, the Christ-man takes possession.

There is choice between honesty and dishonesty. We have the opportunity of taking the thing that is not ours. Nobody will know. Its possession will make possible for us many things we have long desired. And we fight the battle between the two, all alone, and come out *clean;* the Christ-man is supreme at that moment.

Often the struggle is between the truth and the lie. We are the only one who knows the truth. Witholding it, or telling the lie will do for us what the truth could not do, but we choose the truth; the Christ-man comes into his own.

So many times we have a mental or a spiritual abrasion. In other words we "get sore." And too often, long after it has ceased to actively hurt us, we rub it to see how sore it was, like a dog who growls over a bone long after the other dog, who disputed his possession, has gone. But how many times we are greviously wounded with life's dumdum bullets, and we cover our wounds and go to our day's work with smiling faces! And the Christ-man is triumphant.

So many are sick, burdened with broken bodies, and some breathe out disease and death, but I meet people constantly whose radiant souls make me know that there is nothing the matter with the "real them," and I think of those wonderful lines:

"Not he alone who gladly dies to win his country's fame
And for some great unreckoned deed rests 'neath an honored name,
But him to whom the hand of fate the better portion gives,
Who daily battling fear and pain with smiling courage, Lives!"

When the thief, or the drunkard, or

the murderer, or someone whom we have thought all bad, risks all or gives his life for something that according to all reckoning should mean nothing to him, following some mighty and holy impulse that we never suspected he had, lo, the loving hand of the Christ-man is upon the lever of the magicial machinery that controls the great destinies of life.

Now the Christ-man is simply the best in *you* in control. Your personal salvation and the salvation of the world depends upon the increase of this control. That is, it depends upon the growth and development of the best that is in each one of us. It means that each day we "yip" at each other a little less. This is salvation by character. It is the coming into his own, within the man I am, of the Man I Know I Ought to Be. Be not impatient. It is the raising of the soul of the race from a dead level to a living perpendicular. To have a part in the process is sufficient treasure for any one.

Have you ever seen the beginning of a farm in the midst of the great, unbroken forest, how gradually it made a place for itself, how it forced the wilderness back day by day and year by year; how others came to join it and still others to join them, until finally the wilderness was conquered?

Have you ever seen the beginning of civilization upon the great prairies and plains of the West? A dim trail, a furrow, a plowed field, a sod hut and then by and by the very horizons seem to rest upon the waving sea of golden wheat!

Have you seen a city grow, and have you stopped to realize that after you are gone generation after generation will still be watching it grow?

Have you seen the desert in its barrenness of shifting sand? Surely it has the minimum of possibilities of abundant life. But somebody has a dream, and far away a stream is damned and its waters turned toward the desert. Homes are builded, cities spring up. Fruits and flowers and grains cover the land that but yesterday was a waste, and the desert blossoms as the rose.

Have you ever watched the growth of a great idea? At first it stands almost alone; then a little band of men and women openly espouse it. It fights for existence, is laughed at, scoffed at, scorned. But it makes headway, and by and by it becomes the common property of all.

Now these are but weak symbols of the growth of the soul, of the development of the Christ-man, that wonderful possibility, that better part within each one of us, until it shall become the determining factor in our lives.

A New and Higher Type of Revival

By Rev. J. T. Sunderland, D. D.

DOUBTLESS the revivalist who at present is attracting the most attention in this country is the Rev. William Sunday—"Billy" Sunday, as he is commonly called, and as, I believe, he prefers to be called. I do not by any means regard it as fair to class all revivalists with him in all respects, for certainly few others of any eminence are so coarse, so vulgarly sensational, so vindictive toward those who hold views different from their own, or so profane as he. Yet in a very general way, I think we may justly regard him as typical.

Evangelical revivalists are apt to be men of limited reading and knowledge, of a more or less fanatical type of mind, of narrow and antiquated theological beliefs; men knowing little of science and prejudiced against its teachings, especially the scientific doctrine of evolution; men not in sympathy with scholarship, especially biblical scholarship in its recent and more enlightened forms; men strenuously insisting on views about God, man, salvation, the Bible, the devil, heaven and hell, that are outgrown by intelligent minds; men accustomed to employ methods of conducting their meetings that are, to say the least, highly sensational and in other ways objectionable. It is the conviction of many thoughtful observers that revivals carried on by these men in any community for a considerable length of time, and with any considerable degree of what is called success, invariably produce the result of

making the religious spirit of the community narrower, more dogmatic, less tolerant, less friendly to progress, more hostile to freedom of thought; many persons have their prejudices against religion and churches increased; the preachers in the community are turned to narrower lines of reading and almost unconsciously preach a less reasonable theology, and Sunday schools are almost sure to teach the Bible in a more dogmatic way and to do a less intelligent work in the religious education of their children. Can thoughtful men and women who really care for religion encourage methods of revivalism which produce such results?

But is the evangelist of the present prevailing type to be regarded as a finality? May not the future have in store for us a higher kind of evangelism, with broader-minded men to manage it, with higher and better aims in view, and with less objectionable methods? Let me make three or four brief suppositions. I offer them merely as suggestions to stimulate inquiry as to what may be the possibilities in the direction of a more intelligent and satisfactory type of revivals.

First: Suppose that the ministers and churches of a given city, wishing to engage in a month of united work for the purpose of advancing the cause of religion, should select Religious Education as the particular matter upon which they would concentrate their efforts. Surely if anything is vital to religion it is the moral and spiritual training of the young. If our churches of every creed and name need a revival anywhere, it is here. If any kind of revival would produce results of a substantial and permanent character, certainly this would. Suppose then that all the Protestant churches of the city under consideration should resolve to throw themselves for a month into this vital kind of religious work—not gathering the children of the city together into great congregations, according to the method of the ordinary revivalists, to excite them by appeals to fear, by stories of death beds, and by pictures of God's wrath and the doom of an endless hell—thus creating in them experiences that are abnormal, injurious to their nervous systems, spiritually demoralizing, and subversive of their proper religious development—but seeking, first, to awaken the public to the need of religious education, and, second, to set in operation everywhere in the city the most effective possible agencies for promoting such education, in churches, Sunday schools, and homes.

What would be the result? Would it not be a revival incomparably saner, and more beneficial than any revival of the common type that has ever been known? Such a revival would be quiet; its main results would lie largely in the future; it would be associated with little blowing of trumpets or parading of trophies in the form of "converts" or "souls saved"; but its influence would be deep, powerful and lasting. In securing the better moral and religious education of children, its effect would be to purify the very fountains of the community's life, and to regenerate society through and through.

Or suppose that the effort made should not be to cover the whole ground of religious education, but only a part. Our age is getting a vast amount of new and valuable knowledge regarding the Bible. It is highly important that this knowledge be popularized. Suppose that the pastors and churches of the city under consideration should combine for a month of systematic effort to give this knowledge to the people, obtaining such assistance as might be needed from biblical scholars who would gladly co-operate in so important a movement. Suppose they should plan to have for the weekdays and evenings, lectures and addresses in all the churches on the new Bible knowledge, and on Sundays sermons on the same, at the same time putting literature into the hands of the people everywhere to be carried home, and organizing Bible classes in all sections of the city to spread the new light. How great and beneficent would be the results! The Bible would become a new book. Its power would become of a distinctly higher kind. This truer understanding of the Bible would be the beginning of a new and more intelligent religious life in all the churches and throughout the whole community.

Another supposition may be made, more radical, and perhaps, to some, more startling. Suppose the ministers and churches of the city wishing for a revival should combine for a month of earnest

effort for Practical Moral Reform—to wage an intelligent and aggressive war against the forces of evil in the community, and to rally for concerted action all the forces of practical righteousness. Suppose these ministers and churches should say to one another, "We will devote as much time, effort, prayer and money to this as we should be required to devote to preparing for and carrying on a month of meetings of the Moody or Torrey or Chapman or 'Billy' Sunday type." And suppose the program of the month to be laid out somewhat as follows:

The first week to be devoted to crime in its various forms, its causes, treatment, and prevention. Let the week begin by hearing and discussing reports of committees previously appointed to collect full and reliable information regarding jails, prisons, criminal courts, police methods, ways of treating convicts, betting, gambling, the social evil, moral conditions in theatres and places of public amusement, moral conditions on the streets at night, influences of every kind which are operating to injure the moral life of the community, especially of the young. Then following these reports let the rest of the week be devoted to arousing public sentiment, and setting in operation the most effective agencies possible for counteracting the evils brought to light, and carrying out the reforms and improvements needed.

Let the second week be given to awakening in the city a more intelligent and deeper interest in the sick, the suffering, the poor, the unfortunate—in the work of hospitals and charity organizations, homes for homeless children, homes for the aged and worthy poor, better care and training for the defective classes, better treatment of the insane, humane societies—all those institutions and movements of philanthropy, charity, and beneficence which are so important in every city, and which receive so much less support than they ought to receive.

Let the third week be devoted, say, to the great and pressing industrial questions which confront men everywhere, especially in all our cities, and which have such serious moral aspects—questions of poverty and wealth, of the just relations of labor and capital, of just and unjust taxation, of decent housing of the poor, of sanitation, pure food, public ownership of franchises and natural monopolies, better legal justice to women, better laws for the protection of children, duties and responsibilities of citizenship, purification of politics, etc. Into this week also might well be brought some public discussion of such important matters as the wickedness and needlessness of war, international arbitration, duties of strong nations to the weak, and duties of superior races to inferior.

As to the fourth and last week, let that be given perhaps to the immensely important subject of temperance, with a full presentation of facts, as to liquor laws and their enforcement, temperance instruction in schools and Sunday schools, the relation of temperance to crime, to pauperism, to insanity, to disease, to homes, to business, to politics, to religion and an earnest rally of all the moral forces of the community to fight the terrible drink evil. Seven days would be found all too short for such a temperance revival as every large city needs, and as it might have if its ministers and churches were in earnest and united.

Such then are my suppositions. As has been said, they are merely suggestions. My object in outlining them is simply to awaken thought, and to show how large and rich a field for revival effort opens before us as soon as we begin to think of religion as something alive, something reasonable, something relating itself to the rest of man's life, and having for its aim the practical regeneration of this world.

Is it said that many of the things mentioned are not religion at all, but only "morality" and "good works?" The answer is, they are Religion if the Bible is a religious book. They are the kind of religion that the greatest prophets of the Old Testament put their principal emphasis upon. They are the kind that Jesus declared to be most acceptable to God in this world, and most sure of reward in the world to come.

Such revivals as are here suggested would be virile. They would command the respect of intelligence. They would have moral power. They would give us life, not mere semblance of life. They would be creators of a distinctly higher type of religion and church. Among oth-

er results flowing from them would be the following:

The growing "feminization of religion," of which we hear so much, would be checked. Congregations would cease to be made up of four-fifths women and only one-fifth men. Men would become as much interested in religion and the church as women.

The decline of the influence of religion in society would be arrested. The church would become again a leading force in our communities.

The "laboring classes" which are now so largely indifferent, if not hostile, would begin once more to care for religion and the church.

The bane of the church in our age is, it is chained to the methods of a past time. Worse than that, it is living on the inspiration of a past time. It is blind, it is timid, it is half-dead. It feels the old moral forces slipping out of its hand. What little energy it has left is expended in trying to keep hold of them—a useless endeavor, because they arose out of conditions which are forever gone. The new and mightier moral forces of our modern age it does not comprehend; so far as it recognizes them at all it fears them. Will it never open its eyes? Will it never come to believe in a living God? Will it never turn from a dead past, get faith in the future, and lay hold of the mighty moral and religious possibilities of the present?

TOWARDS THE MORNING.

By C. H. Herford.

Unknown, unknowing, thr' the night,
  Two scions of immortal race
Strove, grappling, might with utmost might,
  In fell, implacable embrace.
  Each fought avenging the disgrace
Of outraged Truth and trampled Right.
At daybreak, by the wan sad light,
  Each looked into a Sister's face.

—*The Nation.*

There is no juggling anywhere for those who will attain to a true success, no gambling, no short cuts, no haste, and no delay, when we once enter into the soul of things as God has made them, but just a wise and quiet persistence in the line of the law by which we have to live, ending, if not in fortune, then in character, which is still the noblest fortune. All this hectic haste to go ahead and be something or do something in advance of this slow and sure growth holds in itself the seeds of disaster.—Rorert Collyer.

CONSTRUCTIVE VIRTUE.

THE things we hear about, read about, think about, our mental furniture, determine the state of our mind, our soul. There is so much apprehension of evil in the world largely because it is put so much in the foreground of public interest. There always have been untoward social conditions, vice and misery, but it has not so dominated social thought as now.

If a man were dependent for his knowledge of human nature upon our daily papers, our theatrical plays, the reports of our vice commissions, etc., he might believe that he is about the only decent fellow living. There is doubtless much truth in what we read in the papers, but it is not the whole of truth, nor the best, the life-giving truth. It is the truth which kills joy in life and faith in God, and leaves us weak. But there is another side. If there are bad people, there are so many more who are good; and if so many are fallen, there are so many more who walk uprightly. And on the positive side of life, on the light side, we must live if we would be happy and do our best for those who are on the dark side.

Realize ever that there are vice commissions not merely because there is so much vice, but because there is so much virtue which is disgusted with vice. If you read about brutes in society, keep in mind that we should not talk about beastliness if there were not much more true manliness. If you hear about the many criminals, bear in mind that a former criminal is striving for the highest honor the state of Oklahoma may give. If you hear stories about the underworld, realize that in that world is still some light and that men of hard lives have proved themselves heroes when the occasion called. If you are becoming distrustful of men, recall the many trusty, noble men you have met on your path of life.

At any rate, if you want to live the life, remove from the walls of your soul the pictures of hell and put in their place the paintings of your household saints. Avoid literature which will simply give you the deathly truth of evil. Do not go to see plays which appeal to your lower self and disgust your soul with humanity, and destroy your

faith in morality itself. We may need the knowledge of evil, but the thought of evil must at no time overshadow the truth of good, of life. Indeed only by bringing the positive good in the foreground of life can the world be truly helped to better and higher things.

After the vice commission has done its negative work, the virtue commission ought to do its much more needed work. Indeed just because virtue was not sufficiently exalted vice has had its day. That raving against evil, as if it were the only real fact in society, has done but little good in our day and much harm, I fear. See how the crusade against the social evil has called up a putrid literature which pretends to preach reform, but makes evil sensational and mysteriously attractive to morbid minds. Yes, to become the victim of sensuality is today about the surest way to achieve sensational notoriety and public sympathy. Notice how our theaters have commercialized this mania of quick reform. I doubt if at any time in the memory of men have been presented plays so utterly harmful as now, when the theater is going into the anti-vice business. And even if these plays are not inciting the young minds to evil, they are at least most apt to make them callous, and are destroying the purity of soul, that sacred regard for chastity which is the most natural safeguard against yielding to temptation. Never can mere signs "Beware," never can any prudential teaching, take the place of a high ideal of morality.

If in this matter we are today falling behind the status of our fathers, it may not be so much because children are left to grow up in ignorance, which has been the unfortunate habit of all ages, but because our social atmosphere is surcharged with ideas about immorality and is obsessed by them. Showing up the evil will not by itself bring about the good. To make the world better we must exalt the good, the pure, the noble. Instead of talking about the curse of vice we must speak about the blessings of virtue. Instead of prating about the failure in marriage we must speak of the great successes of marital life. After we get through with raking muck, we must turn about and say with Paul, "Finally, brethren, whatsoever things are true, honest, just, pure, lovely, of good report, if there be any virtue, anything to praise, let us think on these things."

By doing so we establish the proper mental and moral balance again, we let in the light of the kingdom of heaven. And in that light there is not only joy for us but strength to do. Yes, filled with the thought of good, we become a power for good. We turn away from all moral quackery that would heal the old disease of humanity on short notice by the laying on of hands, and we demand that the evil about us must be met by the display of greater good, by education of soul and mind in the things which are beautiful, true and good.

GEORGE R. GEBAUER.

PRAYING AND FIGHTING.

I TAKE the side that I believe in. I hope and trust that it will win; but I feel for the people I want beaten, and I rejoice that in the great host of them the war is bringing out the same devotion and sense of rectitude, it is revealing in them the same great qualities of courage and constancy, as in their foes.

When I fain would lift my heart to feel as God feels toward these warring nations, it is to find myself desiring only that outgrown and obstructive men and methods be discredited and thrust aside. I do not ask that any nation be dragged in the dust of dishonor or crippled beyond recovery and growth to real greatness.

God, in his love toward all his children, is bringing the nations to such merciful good will; and we to whom prayer is the lifting of our souls to think and feel with our Father, we should join in the breadth and fulness of his sympathy.

Finally, and above all, I want you to pray in that hardest uplift of all, the noble raising of your heart and will into fellowship with God's faithfulness to the eternal values—justice, freedom, character. We want peace and plenty and prosperity; yes, but not at the cost of any higher good. Oh, with what pity and almost desperation, do we long for peace! But we do not want it at any cost of freedom; not by the gift of political and industrial

despots; not by the sacrifice, for sordid ends of ease and luxury, of any people's manhood and womanhood. I can't pray for peace at any price. I will not pray for God to work some miracle of change in human hearts just for the sake of peace. I can pray, and I do pray, as we have learned to pray together, in the lifting of my thought and heart and will to all I can attain of my Father's thought and heart and will; and, trying to think his thoughts after him, seeking to feel his breadth of sympathy with men, nerving my will to the perfect faithfulness of his, I come to this:

I catch the vision of countless battles we are here to wage, of the brave, indomitable loyal fighters we are meant to be, of the courage, fortitude, grim tenacity we mustn't lose. I see the sublime and stupendous achievement God is teaching us, no less than to outdo all fighters of the past in strength and skill and arms and heroism, while we turn it all from warfare against each other to warfare against jungle and desert, against city slum and suffering, against poverty and wretchedness, against iniquity and cruelty, against disease and stunted growth, against all that has come to be outgrown and should be left behind.—GEORGE KENT.

ETHICS AND INTELLECTUAL POWER.

BY JAMES G. TOWNSEND, D. D.

IT HAS been the fashion in many places (not so many now as formerly) to exalt the heart and belittle the intellect.

But how can one act rightly without intelligence? And does not morality imply a good memory? And also the cultivation of the will and the imagination?

Of course religion is a posture, an attitude, an expression of the will and the imagination, but they must have their light, and this light comes from the intellect which it brings, as rays from the central sun of truth.

But it is said that intelligence is the great solvent of ethics and beliefs. Teach men to reason about the foundations of ethics and beliefs and they crumble away. Men who have been led by an increasing intelligence to scepticism have become so timid as to believe that reasoning is dangerous to society. Reason, it is thought, is only critical, whereas the wisest men in science, philosophy, and religion are seeing that reason is constructive, creative as well as critical. So that increased intelligence widens the horizon of our ethics and beliefs.

And the more conscientiously we use the intellect, and the more bravely we accept all the truth it can communicate, the more healthful will be our religion, the more profound our insight, the more noble our morality. For the culture of the intellect will always in the end bring a higher degree of ethical and spiritual life.

For if we are not to fall into intellectual and ethical midnight it will be increasingly impossible for any theory of the building of the world and our place in it or of the meaning of human life and destiny, to be accepted, which does not rest upon the discoveries and inferences (always open to revision) of science and philosophy.

WE HEAR much of what is called the New Theology. It is not a thing to fear. In that which is generally called by that name I think we ought thoroughly to believe. It seems to me as if the Christian world had already entered upon and gone far in a movement, which is certainly to be not less profound and full of meaning than the great Protestant Reformation of those centuries ago. The final meaning of the movement is the nearness of the soul of God to the soul of man, and of the soul of man to God. If man is really growing nearer to God, not farther away from God, every advancing age must have a new theology.

PRACTICAL OPTIMISM.

The basic creed of New America is belief in human brotherhood; but if a New American asks you to be his brother and you decline with or without thanks, he does not yearn to kill you. On the contrary he says "Very well. Be my cousin. No? My friend, then? Not even that? Well good luck—and don't let us quarrel at any rate. No doubt you are trying to work toward the good in your way and I wish you would let me help you."—*From Michael Williams "The New America."*

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

AMERICA AND THE GREAT WAR.

IT NEEDS no words of mine to explain that the civilized world is facing today the most terrific crisis in its history. The possibilities of destruction, blood-letting, exhaustion, reversion, let loose by the European war are so apparent as to require no explanation nor even statement. What is not so apparent is the fact that this crisis involves not only the ten nations which are directly concerned as belligerents in the present conflict, but the neutral countries as well, and first of all among them, perhaps, the United States. Not merely the destinies of Germany, Austria, England, France and Russia are hanging in the balance at this moment, but the destinies of America as well, even though our republic continue to hold aloof from actual hostilities and thus does not in any way become involved in the armed struggle of life and death.

The occasion of this stupendous crisis is, of course, the amazing discovery which was made last August that war, in its most hideous form, can burst upon the world without warning of any kind, and sweep down not merely upon those nations which have interests to serve upon the field of battle, but also upon those nations which are least prepared for, and certainly least desirous of, its coming. Here for a space of a full generation, we have been building up all sorts of bulwarks against the possible disaster of such a conflict as this which is now upon us. In spite of the dangers involved in balances of power, secret diplomacy, commercial rivalry and huge armaments of war, we were slowly coming to believe that these bulwarks would hold, no matter how great a flood of passion might burst upon the world. And then, with a suddenness so terrific that it was paralyzing, we saw the floods arise in a single night, and every bulwark of our faith swept away like so many little straws. In one instant our realm of dreams was gone, and we found ourselves face to face with a world which we thought had been conquered and subdued. A hundred ancient doubts rose up to plague us. A thousand primitive questions challenged us anew. Who is safe in such a world as this? Where is sincerity to be found? Is it true, as Jesus tells us, that "the meek shall inherit the earth," or is it not rather true, as Bernhardi tells us, that "feebleness is the unpardonable sin against the Holy Ghost?"

How these questions have been answered in Europe we know all too well. The ideals of peace are everywhere dead, and the grim realities of war very much alive, not only in such countries as are now involved in mortal combat, but also in such neutral countries as Holland, Switzerland and Portugal. Not yet, however, have these questions been answered, either one way or another, in America. We are still in the throes of meditation and sometimes of animated discussion. And this it is which constitutes, I believe, the particular moral crisis by which our nation is at this time confronted. Are we to follow the rest of the world in building up huge armaments, joining in political alliances, and serving selfish political interests, or are we still to remain faithful to that ideal of national life which has made the United States to be unique among the nations of the earth for more than a hundred years? Are we to arm ourselves to the teeth in preparation for anticipated conflicts in the future, or are we to continue steadfast in our reliance upon the policy of "malice toward none," and "charity for all" as the sure protection of the state? Are we for the first time to seek refuge behind the guns of battleships and the walls of fortresses, or are we to believe as we have always believed that "salvation shall be (our) walls and bulwarks, and (our) gates praise?" These are the questions which are now before us for discussion. And that such questions constitute the most momentous crisis which this nation has seen since it faced the stupendous problem of human slavery, is a fact which only needs to be stated in order to be understood.

How these questions would be an-

swered by a very large number of American citizens, has been made perfectly plain by the vigorous and widespread agitation which has been going on in this country, during the last few months, for the indefinite and rapid increase of our armaments. The position assumed by our militaristic leaders is by no means difficult to state. We all of us unite, they say, in deprecating war and loving peace. There is nobody in America who would for one moment be guilty of such a crime as that of advocating a policy which would make the avoidance of war and the maintenance of peace, on the part of our country, in any way more difficult or uncertain. This present war in Europe, however, has taught us many things which we never knew before, or perhaps had only forgotten or neglected. And first of all among these lessons is the fact that we are still living in a world which is disorganized, undisciplined, and to a very large extent barbaric, and therefore a world which is liable to suffer from an outbreak of war at any time. After the fate of Belgium and France in the opening days of last August, no nation can regard itself as any longer safe from hostile invasion. The best intentions, the most peaceful policies, the most solemn treaties, the firmest reliance upon righteousness and good-will, cannot be counted upon to preserve a country from attack. The peril is imminent, for America as for every other people. Therefore is it the part of prudence, to say nothing of patriotism, to prepare the nation for that which may at any moment become inevitable. As we insure our lives against accident and death, our homes against fire, our property against burglary, so must we insure our country against war. And the only known way of doing this today is that of building up an army and a navy which shall be strong enough to repel the attack of any enemy which might undertake to come against us. Therefore must we build more battleships, double our standing army, strengthen our fortifications, perfect our state militia, organize a trained reserve, drill our schoolboys and college students. Such activity does not spell militarism, or involve aggression, or overthrow our traditional policy of having the military authorities strictly subordinate to the civil. It simply means in the first place a common-sense recognition of the conditions prevailing in the modern world; and in the second place, a common-sense endeavor to meet these conditions with foresight and determination.

If this argument for the arming of the United States against possible attack from abroad is easy to state, so also is the argument against this militaristic policy. At least there are certain questions to be put to the armament champions which are so obvious as to need no comment.

First of all we beg to ask for a bill of specifications as to the peril which is described as so imminent and terrible. Where is the enemy against which it is necessary to arm with such promptitude and thoroughness? Where is the country that threatens the United States today as Germany threatened Belgium and France yesterday? In the old days before the war much mention was made in this regard of Japan and Germany. No other nation, so far as I know, has ever been particularized as a possible foe. And now these two have become ridiculous as exhibits in the case! Every bit of evidence goes to prove that the Japanese people are looking to the west rather than to the east for the fulfillment of their destiny, are cherishing the warmest feelings of friendship for this country, and would regard a conflict with us as the direst of calamities. Even Gen. Francis V. Green, in his recent book calling frantically for arms and more arms and still more arms, confesses to the opinion that, if ever we get into a war with Japan, it will be wholly our own fault. And as for the Germans, what have they been doing during the last eight or nine months but moving heaven and earth to win the friendship of the American people? What would they not give to gain this friendship; and if successful, what would they not also give to hold it? And wholly aside from this fact, is it not tolerably evident that the Germans have their hands pretty full at the present moment, and that, even if they emerge from this struggle triumphant, which is unlikely to say the least, they will be quite unable to consider future warfare for another half century at least? So futile indeed is this attempt to find any nation on the surface of the globe today which

can be even remotely regarded as the foe of America, that our armament champions are resorting to the easy device of declaring that we shall have to fight whoever is victor in the present combat for the final and permanent mastery of the world. To which may be submitted the all-sufficient answer that such a duel will have to be long postponed under any conditions, and that meanwhile we can well afford to wait and see if struggles for world-empire are actually left as one of the legacies of the Great War! Disarmament, arbitration, international organization, seem much more probable results. And if we be disappointed in this, the exhaustion of victor as well as vanquished will give us ample opportunity for preparing ourselves for the inevitable. At the present moment at least, we have no enemy—or, if we have, he is fairly well occupied. Which means that to arm ourselves to the teeth now would be folly akin to madness!

But let us suppose, for the sake of argument, that somewhere on the horizon of the world, there lurks a prepared, unengaged and hostile power, eager to destroy this republic. Then comes the second question. How can this power hope to assail the United States with any chance of success? It is easy enough, especially at this present time of general confusion and unrest, to point to the fate of Belgium, and project against this background hideous pictures of what would happen to our country if invasion should suddenly burst upon us. But wherein is there any possible comparison between Belgium, which has for centuries been the "cock-pit" of Europe, is only a little larger than the state of Maryland, and has less than seven millions of inhabitants, and the United States, which is separated from the nearest military base by more than three thousand miles of tempestuous sea, has three and a half million square miles of territory and boasts of a population of nearly one hundred million souls? Looked at from a purely military point of view, the invasion of this country is as impossible a feat of arms, under modern conditions of warfare, as would be the conquest of the country if invasion could in some miraculous way be effected. Prof. Roland G. Usher states the matter with perfect precision and ample authority in his much-read book *Pan-Germanism*. "The United States," he says, in the tenth chapter, "is beyond question invulnerable to the assaults of foreign fleets and armaments. It has been pointed out that the Japanese might successfully land an army upon the Pacific coast, or the German land an army in New York or Boston, practically without opposition. *Sed cui bono?* The strategical and geographical conditions of the country on either coast are such that a foreign army would occupy the ground it stood on, and no more. The British discovered in the Revolutionary War that the occupation of New York, Boston and Philadelphia put them no nearer the military possession of the continent than they were before, and that marching through provinces was not subduing them. However seriously the capture of New York might cripple our commercial and railway interests, the difficulty, even at its worst, could be easily overcome by shifting the centre of business for the time being to Chicago, and the possession of New York would certainly not permit a foreign army to conquer the country, even if it were possible for any nation to maintain an army so far from the real base of supplies in Europe. The possibility of invasion is made of no consequence by the simple fact that no foreign nation possesses any inducement for attempting so eminently hazardous an enterprise." Such a statement of the actual facts of the situation is like a breath of fresh air blowing into the fever-laden atmosphere of a plague-house. It is like the light of morning breaking upon the spectre-haunted shadows of the night. Our fellow citizens, like the children in James Whitcomb Riley's ballad of *Little Orphan Annie* are the victims of their own foolish delusions. Their fear is simply the fear that "the bogy-man will ketch ye'r, if you don't watch out." There is no more reason, as a matter of fact, to fear a successful or even attempted invasion of our country than there is to fear an invasion of our planet from flaming Mars. In the one case as in the other, "strategical and geographical conditions" are our all-sufficient safeguard against attack.

But let us grant, again for the sake of argument, that the invasion and conquest of America are not only possible,

but entirely feasible under the present circumstances of unpreparedness. Let us admit that the peril is not only imminent but real. Then there comes the third question, why our military friends do not advocate a provision of armament adequate to meet the exigencies of such an appalling situation? Here are we being told today, in books and papers innumerable, that this country may be assailed at any moment by a power entirely capable of overrunning the continent from end to end. Here are we shown hair-raising pictures of bombarded cities, ravaged country-sides, slaughtered thousands of men, women and children. Belgium with its wasted fields, ruined cities and scattered population is held up to our affrighted gaze as a terrible example of what is awaiting us if we do not hear and heed the alarm. And yet not one of the militarist champions, so far as I have been able to discover, advocates anything more serious than the increase of our navy by four battleships and their accompanying smaller vessels per year, the increase of our army to a standing force of 250,000 men, and the organization of a trained reserve of large but indefinite proportions. Is such a recommendation as this, think you, satisfactory? Will the carrying out of this modest program really prepare the United States for the emergency described? On the contrary, could anything be more ridiculous than such a conclusion from such premises? Here is England finding a navy twice as large as the combined navies of any other two powers in the world scarcely adequate to protect her shores from attack. Here is Russia finding the largest army on the planet an insufficient bulwark against the invading legions of Germany. If the enemy is at hand, and the position of America is not invulnerable, then for heaven's sake let us take the situation with some degree of seriousness! Think of our Atlantic and Pacific seaboards, our island possessions east and west, our unprotected frontiers north and south. Can we hold them with anything like the army and navy which have been proposed? On the contrary, we must have a navy larger than that of England, for England may some day sail against us; and an army larger than that of Russia or Germany, for the coalition which wins this war, so we are told, is going to take us in hand as the only remaining obstacle to world-empire. Such a situation calls for action consistent with the dire possibilities involved. We must arm, and arm adequately! Which means the putting of this country in a condition of military preparedness which would make the condition of Germany last summer look like a Quaker prayer meeting.

That our armament champions suggest no such program as this, even in their moments of wildest alarm, shows conclusively that they do not themselves believe their own teaching. They know, in their heart of hearts, that the possibility of attack upon America is a contingency so remote as not to be worthy of consideration. They know that, if the attack were attempted, it could not be successful. Especially do they know that America's real security as a nation is to be found not in battleships and forts, but in the democracy of her institutions, the good-will of her people, and the righteousness of her policies. "If we would have a friend," says Emerson, in his essay on *Friendship,* "we must first be one." This noble word is as true of nations as of individuals. To maintain relations of friendship with all nations is our one true path to peace. To remain unarmed, as one who dwells among friends, is to enter that path with steadfast feet. To arm, as one who goes forth to meet a foe, is to lose that path ere it is fairly trod. God save this country, in this hour of bitter crisis, from the fear of which leads astray!

ASPIRATION.

By Sarah E. Burton.

The prayer which deep within my heart
  Unspoken long has burned
O, Father, is the grace to love
  Where love is unreturned.

To give a gentle word and smile,
  However harsh the tone
That numbers o'er my many faults
  Which I cannot disown.

To love and serve where no caress
  Is ever sought or given,
With no resentment in my heart,
  Oh, it would lift to Heaven!

As Thou dost love us we should love,
  True children if we are.
Upon thy promises I lean,
  And Thou wilt answer prayer.

Sixty-Third Annual Meeting of the Western Unitarian Conference

To be held with the First Congregational Church of Cincinnati, Reading Road and Linton Street, Tuesday, Wednesday and Thursday, May 18, 19, 20, 1915.

INVITATION.

The church at Cincinnati cordially invites the delegates to the 63rd annual meeting of the Western Conference to be its guests during the Conference sessions. Acceptances of this invitation, stating the expected time of arrival and departure, should be sent to Mrs. Davis L. James, 312 Oak Street, Mt. Auburn, Cincinnati, not later than May 15th, in order that a return card may be sent indicating where the delegate is to be entertained.

PROGRAM.

Tuesday, May 18th.

10 a. m.—Business Session.
Greeting and Address, Rev. George A. Thayer, D. D., Vice-President.
Treasurer's report, Mr. Charles B. Foote.
Secretary's report, Rev. Ernest C. Smith.
Two Addresses—"Our Missionary Motive," Rev. Frederick M. Bennett, Youngstown, Ohio; "How to Extend Our Work," Rev. Curtis W. Reese, D. D., Alton, Ill.
Discussion.
1 p. m.—Alliance Luncheon.
2:30 p. m.—Alliance Session.
"The Meeting House On the Hill," Mrs. Claude U. Gilson, Wellesley Hills, Mass., Director of National Alliance Board.
Discussion.
8 p. m.—Devotional Service, Rev. George F. Patterson, Kalamazoo, Mich.
Conference Sermon, "Rational Mysticism," Rev. Eugene R. Shippen, Detroit, Mich.

Wednesday, May 19th.

10 a. m.—"What Men Have a Right to Demand of a Free Church":
1. "In Thought," Rev. W. Hanson Pulsford, Chicago, Ill.
2. "In Worship," Rev. Fred V. Hawley, Chicago, Ill.
3. "In Social Service," Rev. Robert S. Loring, Ann Arbor, Mich.

1 p. m.—Luncheon.
2:30 p. m.—Religious Education Session—Rev. William I. Lawrence, Boston, Mass; Rev. Hugo Eisenlohr, Cincinnati, O.; Mrs. Grace E. Marshall, Dayton, O.
4 p. m.—Devotional Service.
6 p. m.—Ministers' Supper.
8 p. m.—Platform Meeting:
"The Necessary Synthesis of Socialism and Mysticism," Rev. Albert R. Vail, Urbana, Ill.
"The Necessary Synthesis of Socialism and Individualism," Rev. Everett D. Martin, Des Moines, Iowa.

Thursday, May 20th.

10 a. m.—Closing business.
"Religion, Patriotism and Internationalism," Rev. Maxwell Savage, Louisville, Ky.; Rev. Charles M. Perry, Iowa City, Iowa; and Rev. Frederick J. Gauld, Toledo, O.
Discussion.
12 m.—Closing service, Rev. J. Vila Blake, Evanston, Ill.
Afternoon free for sightseeing.
6:30 p. m.—Banquet. Speakers, Rev. E. Alfred Coil, Marietta, O.; Rev. Minot O. Simons, Cleveland, O.; Rev. John W. Day, St. Louis, Mo.; Mr. Harry C. Huffstetter, Indianapolis, Ind.

GENERAL INFORMATION.

The Unitarian church is on Reading Road and Linton Street, two miles north of the post office, and is passed by the Avondale cars. Delegates upon taking the street cars at the railroad stations should ask for an Avondale transfer; the Avondale car

being found in front of the post office, on Fifth Street, between Walnut and Main Streets.

A committee of reception will be at the church on Monday evening and during the Conference sessions, to receive the delegates.

The luncheons at the church on Tuesday and Wednesday will be for all delegates and will be complimentary.

The Ministers' meeting on Wednesday afternoon will be at place to be hereafter designated, with Mr. Thayer as the host. All ministers present will be expected to be his guests.

WESTERN CONFERENCE NEWS

The People's Church.

KALAMAZOO, MICH.

We had the finest Easter in years. The service was beautiful and inspiring; the church was well filled and the offering, when all returns are in will exceed $150.00. This is interesting when compared to offerings of other years. Four years ago it was a little short of $40.00. Three years ago it reached $60.00. Last year it was $80.00 and this year $150.00.

On the evening of Palm Sunday our chorus of 35 voices gave a cantata "From Bethany to Calvary" which was very well received.

I took part in the Lenten services of the First Universalist Church of Lansing, and on April 11th, I go to Albion and Devereaux where Liberal Religious societies are in process of organization.

IOWA.

Humboldt. During the month of April, the following addresses will be given. Two have already been given:

April 4th (Easter)—"Oh If It Were Always Spring!"

April 11th—"The Old Loyalty and the New."

April 18th—"How a Man's Salvation May Be Attained through Self-Expression as Seen in His Work."

April 25th—"How a Man's Work in One Age May Stimulate a Man in Another Age to Still Greater and Nobler Achievement."

On April 4th, Easter Sunday, the Sunday school of Unity Church presented a very pleasing fairy play, a version of the fairytale "The Sleeping Beauty," setting forth in a symbolic way the victorious life of Spring—the resurrection to a new life.

A greater interest is being manifested in the Sunday school. Instead of having one regular teacher or leader for the adult class and studying one subject, or course of lessons, we have a different leader every Sunday—each one choosing his or her own subject for discussion. A very interesting and instructive time is the result. Once in a while, a business or professional man is invited to come in and speak on his favorite subject or some phase of his work and thereby stimulate a new interest in the class, and a more sympathetic spirit is the result. The class is growing.

The minister of the church has fathered the idea of observing Arbor Day in a great way in the community. As a result, he has been appointed chairman of the Tree Committee of the Men's Get-Together Club, an organization also fathered by him, and it is contemplated that not less than seventy-five trees will be planted in the local fair grounds.

Members of Unity Church are very conspicuous in civic organizations having for their object the betterment and beautification of Humboldt. It speaks well for the good influence of our Church here.

NEW NATIONALISM OUTLINED AT CONFERENCE OF CHARITIES.

Chicago, April 12th.—Announcement has been made from the headquarters of the National Conference of Charities and Correction of the revised program of its forty-second annual session, to be held at Baltimore, Md., May 12-19, 1915. The program, to be contained in an early Bulletin, includes the names of more than two hundred speakers. The character of this extensive series of discussions will be largely affected by social welfare legislation recently enacted in many states, by the reports of special state and municipal commissions during the winter, and by the recent emergence of many national issues of a social nature, such as have been disclosed in the investigations of the Federal Industrial Relations Commission. In addition, a growing conviction of the social bases of international amity has led to a greater definiteness in outlining fundamental issues in the United States. Hence considerable importance attaches to the subject of the keynote address of this Conference, "A Prelude to Peace," to be given by the President, Mrs. John M. Glenn of New York.

Important additions to the program are a symposium on modern family ideals by Rev. Samuel McChord Crothers, D. D., of Cambridge, Mass., and Prof. James H. Tufts of the University of Chicago; a practical program for the relief of unemployment by John B. Andrews, Secretary of the American Association for Labor Legislation, New York City, and Prof. George E. Barnett of Johns Hopkins University, Baltimore; and the "Need and Practicability of Illness Insurance in the United States" by J. P. Chamberlain of Columbia University, New York. The last two subjects are examples of a series of discussions that have been arranged reflecting in Amer-

ican experience problems and a need of public policy in fields that have long been the center of discussion in European countries. Considerable profit was anticipated in this respect from addresses to have been given by the late Prof. Charles Richmond Henderson of Chicago, a former President of the Conference, whose life the organization will be called upon to memorialize. One of the unique features of the program is a discussion of the work of policewomen under the leadership of Mrs. Alice Stebbins Wells of Los Angeles, to be participated in by policewomen from various cities.

The coming of the Conference is being anticipated by the city of Baltimore, which is making a survey of local social conditions to be set forth in a public exhibit. The Chairman of the Baltimore committee is General Lawrason Riggs, and the Secretary, Dr. J. Hall Pleasants. Preparations are being made to entertain 2,500 guests. The address of welcome will be made by President Frank J. Goodnow of Johns Hopkins University.

Of scarcely secondary importance to the National Conference program are the meetings of a series of related organizations, nine of which have published programs. These include the American Red Cross, the Association of Officials of Charity and Correction, the National Federation of Settlements, the National Probation Association, the Association of Jewish Social Workers, and the Societies for Organizing Charity.

NEW ENGLAND LETTER

A white Easter! All the way from one to two feet of pure white snow along the coast towns, and back in the country often as much or more. How beautiful and suggestive! A miracle: storm in the evening but sunshine with the morn! Surely no one came to the Easter service this year in the spirit of vanity. So far as I have heard, in spite of snow and slush, our churches did not lack for worshipers. In the parish above me the organist rode four miles to church on a snow plough! As it so often turns out in our worries "it is not so bad as it seems" and the beauty and spirit and response of the day were as gladsome as ever.

Perhaps the chief event since the last New England Letter with the Spring meeting of the Associate Alliance at the First Church in Brookline, Mass., on April 15th. Over four hundred members were present. Loyalty was the uppermost thought of the program. Mrs. Charles Dakin told of the unique work of the King's Chapel branch; Mrs. G. R. Dinsmoor spoke of our Unitarian periodicals, briefly surveying *The Register,* THE UNITARIAN ADVANCE, *The Pacific Unitarian, Word and Work* and *Unity,* urging that every Unitarian woman have one or more of these papers in her home; Rev. Julian Pennington spoke of the Unitarians and their needs in the South. After luncheon, which always is a happy social intermission, Mrs. True Worthy White gave a splendid paper on "Religious Ideals in Contemporary Literature" and in the closing message, "Denominational Loyalty," everyone was stirred and roused by the ringing words of Rev. Augustus P. Reccord. Although it was a meeting of high water mark.

The resignation of Rev. A. D. K. Shurtleff at Bridgewater, Mass., is the lone personal to record this month. After the long lists in former letters, that sounds odd enough. It shows our churches are s'owing down. Mr. Manchester reports that from October 1st to April 1st, there have been forty-nine settlements in our territory.

An interesting local item comes from the old Second Church in Salem, Mass., where through the personal interest and efforts of two laymen, the attendance has been increased this year 40 per cent. That shows what can be done by systematic personal devotion. A similar work has been done at Gloucester, Mass., revealing in this case beside the personal factor the worth of our Tuckerman School. In the absence of a minister Miss Lillibridge, a Tuckerman student, was engaged to lead the Sunday school. She arrives on Saturdays and returns some time on Monday—calling where she can. She spends Sunday and parts of Saturday and Monday at her work in Gloucester and in about two months had increased the school three times in numbers and instilled a fine spirit of joy and anticipation. Still one more happy instance, somewhat different in kind, is the report of five college girls attending Wheaton College at Norton, Mass., and all from Unitarian homes, presenting themselves and rather insisting that they be put to work. What happy examples of personal loyalty and devotion to the faith that is theirs!

Much interest still centers in the doings and saying of Mr. Sunday. Indeed Dr. Wendte has been dispatched from his office at headquarters to take charge of the Unitarian room and work that has been opened in Paterson, N. J. Not long ago the Sunday papers made very prominent the evangelist's scathing attack on Unitarian religion, set off more sharply, if possible, by his rather courtly bow to Catholicism. When he comes into our midst —the home of Channing and Parker—where Unitarians have long been known and have taken their large part in public and neighborhood life, one wonders how it will fare and what effect such affronts will have? Will it hinder or help? Drive farther apart or unite? Doubtless it depends largely upon *ourselves.*

Much interest is manifested by our Maine brethren in an attempt to start a liberal movement in the famous Old Orchard. Rev. Charles Joy goes over from Portland to conduct services and so far good interest and prospects are reported. The attendance is largely of men.

From Saco, Me., come more reports about the activities of the Boy Scouts under Mr. Clarke's guidance; of vocational talks to the

young people; and of a big meeting of the Bradford Commandery of Knights Templars of York County in the old church with their Biddeford band playing from the gallery. A good work too is that of a committee of which Mr. Clarke is one to secure the vacant city lots to be turned into gardens by the unemployed for their support.

The chief interest over in Vermont seems to be the Prohibition law that went through the last legislature and which will be submitted next Fall to the voters of the state. There seems to be little doubt but that the Green Mountain State will swing back into the Prohibition column. How the heart of our dear brother, Dr. J. Edward Wright, whom ex-President Eliot characterized as "the Bishop of Vermont," would leap at such a victory! In Montpelier Mr. Spence is still absent recuperating from illness. Rev. Marshall Dawson, Rev. Clinton Scott, Rev. E. M. Cosgrove, now of W. Somerville, and Rev. Elmer S. Forbes have lately filled the pulpit.

A very entertaining and suggestive letter comes from Mr. Ives of Andover, N. H. Besides enthusing over the growing power of his Andover church and that of Potter Place, which latter is more loyally supported than ever since it became known that a Methodist young man was seeking to divide the little community in support of a Methodist meeting house—he adds certain paragraphs that I must include. "Abandoned farms or even farms used as playgrounds for the idle rich," he writes, "do not promote the cause of genuine religion. A man near here gets up at three to four in the morning and works till about eight at night without getting ahead financially. Can we expect him to be a useful deacon in the church? Why the poor man needs a good sleep and better methods of agriculture!"

"When the natural resources have been developed, we shall see more ambitious and energetic men and women to fill the churches and to praise God from thankful hearts."

Speaking of a meeting held in his church by the Grange and Academy he writes, "The Commissioner showed with almost the fervor and carrying power of Billy Sunday how agriculture and practical righteousness are bound together in the needs of this section."

Summer Bible Meetings are being arranged by Mr. Lawrance to be held at Proctor Academy. "The New Hampshire flocks without shepherds," as Mr. Ives calls them, are Manchester, Laconia and Walpole.

A great list of things done at the New London church in Connecticut shows fine life and spirit. The Alliance (as usual!) has cleared up the church debt and hunted up all unpaid bills; contributing largely also to other Alliances, Red Cross work and Bulgarian relief. The school, too, contributed to most everything, till wishing further to help Belgian children they voted to go without any and all Christmas presents and contribute what money would have been spent thus to this humanitarian cause. For their Christmas the children met in the Parish Hall "for an evening of fun and music without so much as an apple!" Were they happy? Just ask them! The "Hermit" young men of New London sound as though transplanted from Boston since they enjoy their bean suppers of a Saturday night, after which they bask round the open fireplace and study Ibsen, Maeterlinck and Bernard Shaw! Greetings to you, brother Hermits.

A hint to some ambitious school comes from Dr. Lord's church in Providence, R. I., where an annual feature of the school is its "Dramatic Presentation." This year it was "Stories of David's Youth." Last year, "Joseph and his Brethren." They consist of elaborate tableaux, with readings and songs.

This letter should close, as indeed it does, with a most cordial invitation to you to flock to Boston as the fervent twenty thousand flocked to the Philadelphia Tabernacle! We have been cold and chilly, but that is gone! Our hearts are warm and hospitality, so they say at 25 Beacon Street, unbounded. Read over the May Meeting program found on other pages, mark out your "favorites" and special interests and duties. Then be our guests. Do you realize that this is the ninetieth anniversary of our American Unitarian Association?

CHARLES PHELPS WELLMAN,
Dorchester, Mass.

PRELIMINARY PROGRAM OF THE ANNIVERSARY MEETINGS, BOSTON, MASS, MAY 23rd-28th.

SUNDAY, MAY 23RD.

8 p. m. At the South Congregational Church. Meeting of the Unitarian Fellowship for Social Justice. Address: "The Social Factors of Pragmatism," by Rev. Everett D. Martin of Des Moines, Iowa; "The Economic Value of Woman in the Home," by Rev. Elizabeth Padgham of Rutherford, N. J.

MONDAY, MAY 24th.

9 a. m. Morning prayer in King's Chapel, conducted by Rev. William L. Walsh, of Billerica, Mass.

10:30 a. m. Annual meeting of the Ministerial Union in Channing Hall. Speaker, Rev. William C. Gannett, D. D., of Rochester, N. Y.

2:30 p. m. Public meeting of the Alliance of Unitarian and Other Liberal Christian Women at the South Congregational Church. Subject: "The Aim of Woman's Work for the Church." Addresses by Rev. John Haynes Holmes and Rev. Samuel McChord Crothers, D. D.

4 p. m. Eighth annual meeting of the Unitarian Service Pension Society.

5 p. m. Vesper service at the First Church, Rev. John M. Wilson of Lexington, Mass., in charge.

6 p. m. Annual meeting of the National League of Unitarian Laymen at the Twentieth Century Club, 3 Joy Street. Hon. Charles E. Ware will preside. Dinner at 6 p. m. Tickets at $1.00.

Addresses: "The Value of a Men's Club to the Church," by Rev. C. W. Casson; "What the Men's Club Can Do for the Community,"

by Mr. C. Burnham; "The Church and the Forum," by Mr. Geo. W. Coleman.

7:30-10 p. m. Platform meeting and reception, at the First Parish Church, in Cambridge. Speakers: Rev. William L. Sullivan, of New York and Rev. Francis G. Peabody, D. D., of Cambridge. The reception, following the platform meeting, will be held in the Parish House. Music and light refreshments.

TUESDAY, MAY 25th.

9 a. m. Morning prayer in King's Chapel, in commemoration of the ministers of the Unitarian Fellowship who have died during the year. Address by Rev. Edward F. Hayward, of Chicopee, Mass.

10 a. m. Ninetieth annual meeting of the American Unitarian Association in Tremont Temple. Delegates and life members will be admitted by ticket to the floor. The galleries will be open to the public.

Devotional service, conducted by Rev. Chas. A. Wing, of Concord, N. H. Introduction of resolutions; appointment of committees; announcements by the chairman.

10:15 a. m. The Treasurer's annual statement, and the Secretary's annual address.

10:45 a. m. Reports of Commissions:

(1) Report of Commission on the Unitarian rame.

(2) Report of Commission on Candidating and the selection of Ministers for Vacant Pulpits.

(3) Report of Commission on Church Accounting.

(4) Consideration of Report presented last year by the Commission "to examine and report on the status of the American Unitarian Association, as to the legal and proper scope and limitation of its powers under its charter, and to recommend such changes in any respect as may seem to them advisable."

12 m. President's annual address: "Retrospect and Forecast—1900 to 1925."

2:30 p. m. Annual meeting of the American Unitarian Association (Continued). Four ten-minute addresses on "Testimonies from the Field":

(1) Rev. Henry C. McDougall, of Franklin, N. H.

(2) Rev. Thomas S. Robjent, of Colorado Springs, Col.

(3) Rev. Arthur G. Pettengill, of Portland, Me.

3:30 p. m. Report of the Nominating Committee. Election of officers and directors.

3:45 p. m. Report of Business Committee. Discussion and Business.

5 p. m. Vesper service at the First Church. Rev. Dudley H. Ferrell, of Brockton, Mass., in charge.

7:30 p. m. Anniversary sermon in Tremont Temple. The services will be conducted by Rev. Alson H. Robinson, of Newton Centre, Mass., and Rev. Henry C. Parker, of Woburn, Mass., and the sermon will be preached by Rev. Paul Revere Frothingham. Music by the choir of the Arlington Street Church.

WEDNESDAY, MAY 26th.

9 a. m. Morning prayer in King's Chapel, conducted by Rev. Addison Moore, of Schenectady, N. Y.

10 a. m. Meeting of the Berry Street Conference in the vestry of Arlington Street Church. Address by Rev. Merle St. Croix Wright, D. D., of New York, N. Y. Subject: "Sources of Power."

10 a. m. Annual business meeting of the Alliance of Unitarian and Other Liberal Christian Women in the South Congregational Church. Annual reports and election of officers.

10 a. m. Meeting of the Fellowship for Social Justice in Channing Hall. (Meeting for laymen.) Subject: "International Justice." Speakers: Charles H. Levermore, of the World Peace Foundation; W. Harris Crook, of Oxford, representing the Woman's Peace Society.

12:30 p. m. Annual meeting and luncheon of the Meadville Alumni Association at the Bulfinch Place Church. Luncheon followed by address in auditorium of church by President Southworth, the annual business meeting following.

2 p. m. Annual meeting of the Unitarian Temperance Society in the Arlington Street Church. Speakers: Rev. William L. Sullivan, Rev. John Haynes Holmes and Rev. Edgar S. Wiers.

5 p. m. Vesper service at the First Church. Rev. Julian C. Jaynes, of West Newton, Mass., in charge.

6 p. m. Unitarian festival in Tremont Temple. The Chairman of the Festival Committee, Mr. Charles A. Collins, will be present as the presiding officer of the evening.

Tickets, $2.50 each, will be on sale at the bookstore of Messrs. W. B. Clarke & Co., 26 Tremont Street, on and after Wednesday, May 19th, between the hours of nine and four o'clock.

THURSDAY, MAY 27th.

9 a. m. Morning prayer in King's Chapel. The communion service will be conducted by Rev. Howard N. Brown, D. D., and Sidney B. Snow. Address by Rev. Clayton R. Bowen, of Meadville, Pa.

9:30 a. m. Graduation exercises of the Tuckerman School in Channing Hall. Address by Prof. Kirsot Lake, of the Harvard Divinity School.

10 a. m. Business meeting of the Unitarian Fellowship for Social Justice in the Bulfinch Place Church.

10:30 a. m. Twelfth annual meeting of the Unitarian Historical Society in King's Chapel. President Henry H. Edes will preside.

11 a. m. Conference in Channing Hall of Cheerful Letter Workers. Open to all who are interested.

1:30 a. m. Conference of Post Office Mission Workers in the South Congregational Church, for those interested in the distribution of Unitarian literature.

2 p. m. Annual business meeting of the Young People's Religious Union, at the Second Church, corner of Beacon Street and Audubon Road.

2 p. m. Adjourned meeting of the Unitarian Fellowship for Social Justice. Subject: "Social Justice and Labor Problems."

3 p. m. In the South Congregational

Church. An open conference of Alliance Workers for general discussion.

3:30 p. m. Meeting of the Association of Ministers' Wives, with Mrs. Samuel A. Eliot, 25 Reservoir Street, Cambridge. Brief papers on "Being a Minister's Wife." All Unitarian ministers' wives invited.

5 p. m. Vesper service at the First Church. Rev. Chester A. Drummond, of Somerville, Mass., in charge.

5-7 p. m. Reception by the Boston Federation to the officers of the Young People's Religious Union in the parlors of the Second Church. Light refreshments will be served. Delegates and Young People's Societies are invited.

7:30 p. m. Public meeting of the Young People's Religious Union in the Second Church. Devotional service and sermon by Rev. William L. Sullivan, of New York, N. Y. Music by a Young People's Chorus Choir from the Boston Federation.

FRIDAY, MAY 28TH.

9 a. m. Morning prayer in Kings Chapel, conducted by Rev. Howard A. Pease, of Wheeling, W. Va.

10 a. m. Annual meeting of the Unitarian Sunday School Society, King's Chapel.

10:15 a. m. Clerk's report. Treasurer's report. Election of officers. General business.

11:15 a. m. Report by Rev. William I. Lawrance, President.

11:30 a. m. Address: "A Two-Hour Sunday-School Session," by Miss Mary Lawrence, Supt. of the Sunday School of the First Congregational Church, Providence, R. I.

Discussion: "How to Raise the Standard of Sunday-School Work," opened by Mr. Edward Letchworth, Supt. of the Sunday school of the First Unitarian Church, Buffalo, N. Y.

12:30 p. m. Intermission.

2:15 p. m. Service of song.

2:30 p. m. Addresses: "The Religious Teaching Demanded in the Present Crisis."

I. "Its New Ethical and Social Emphasis." by Rev. J. Herman Randall, of New York City.

II. "Personal Responsibility in the Expression of the Religious Ideal," by Mrs. Eva W. White, of Boston.

4:30 p. m. Adjournment.

10 a. m. The Free Religious Association's forty-eighth annual convention will be held at Ford Hall, Rev. John H. Holmes presiding.

1 p. m. Festival of the Free Religious Association. Speakers to be announced.

5 p. m. Vesper service at the First Church. Rev. Lyman V. Rutledge, of Cambridge, Mass., in charge.

SOUTHERN CONFERENCE NEWS

NEW ORLEANS, LA.

The New Orleans church was filled—I might say "crowded"—for Easter morning service! If all our Unitarians would but grasp "the inspiration of numbers" here in the South—where, at least, we are so few, I am sure they would more often "crowd" their church for Sunday service. It is helpful to ourselves, and also to the "strangers within our gates."

Easter morning the sermon, service, music, flowers, and spirit, all befitted the gladness of Eastertide. The children sang their carols at Sunday school just after morning service, and Mr. Kent explained the "Key to the Bible Book Case," which he had printed for the use of S. S. Teachers, and the congregation—asking them to "paste this printed 'Key' in their Bibles," thereby making it more helpful to read understandingly. Such printed helps as these, and our weekly calendars are the fruit of Mr. Kent's own printing office and his kindly service in getting this work in shape each week for distribution among our people. It goes by mail (this P. O. M. Sec.) to former members now living where they are deprived of the privilege of attending Unitarian services; also, to each member of the congregation who (for some reason) was detained from attending church that morning. In this way, all are kept in close weekly touch with the activities of the church.

The "Round the Study Table" Class is reading and discussing "Treitchke" this month.

Every Sunday evening at 8 p. m. (for several weeks) Prof. De Coligny has been giving a course of lectures, or "Picture Talks," taking us down through Mexico, and Central America, to Venezuela, and Ecuador. His intimate acquaintance with these countries giving to those who hear him much pleasure as well as useful information. The proceeds of the lecture are donated by Prof. De Coligny to the "Building Fund" of the church.

The Alliance has held its usual all-day meeting in March and a congregational supper; and the past week in April gave a silver tea and reception at the lovely home of Mr. and Mrs. Geo. Soul's on St. Charles Ave., which proved a most delightful affair. The next all-day meeting will be held the coming week.

Preparations are under way for sending delegates from the church, and Alliance branch to the Southern Conference, and we are looking forward to the pleasure of hearing all about the Conference at our May all-day meeting held in the open air when our delegates will have returned to us full of the inspiration and enthusiasm of the conference.

It was from Louisville that the beloved founder (Dr. Theodore Clapp) of our New Orleans church came to us, and that city was also the scene of the closing years of his life, consequently, our delegates are hoping to be able (with the help of Louisville Unitarians) to trace the old home of Dr. Clapp and visit it while in Louisville. H. W. C.

LOUISVILLE, KENTUCKY.

In reviewing the events of the past month, the visit of Miss Bancroft, National President of the Alliance of Unitarian Women, stands out prominently as the most important, in

the feminine mind. Her attractive personality, charming manner, and quick sympathy won for her cause the ready response of about 125 women, present at the reading of her paper and at the reception which followed, in her honor.

However, there have been other activities just as stimulating, along other lines. The Publicity Committee of the Welfare Council has succeeded in getting the promise of a column, once a month, in one of our Sunday papers for one of Mr. Savage's sermons. In order to have the sermon accurately quoted, the committee is bearing the expense of having it correctly taken by an expert. Sermons are being published in leaflet form for distribution to Post Office Mission correspondents, and to our own shut-ins." Many of our Weekly Calendars go in the same way.

Recently, the Young Men's Conversation Club was addressed, after its supper, by Judge Green of the Juvenile Court, on the subject of "Delinquency Among Boys, Its Causes and Remedies." So interested, and enthusiastic were these young men over the possibility of playing Big Brother to some less fortunate chap that quite a number volunteered to lend a hand at the work and had their names registered as ready to respond to the call of the court. Some of the means of helping a boy, suggested by the speaker, were so simple that they would likely not occur to an inexperienced person:

A job in more wholesome surroundings might be secured for a lad! His boarding house could be changed, if the atmosphere was conducive to evil companionship! He could be taken to a ball game, or the "Movies" on his afternoon off! You could drop in to see him on your way to work! What more simple? Yet so simple that few would consider such efforts productive of results.

The church was filled to the doors at both services on Easter Sunday, "The Empty Tomb" being the subject of the morning sermon. Would that we all might have the beautiful, consecrating, satisfying faith that lay behind such a sermon. Evolution and immortality brought out just as many persons, and this discourse was the last vespar service sermon, until next autumn. These services on the alternate Sunday afternoons since November have been heard by many orthodox and unchurched, as often our own members were almost crowded out, and they are already bearing result!

There has been phenomenal attendance at the branch's "All-day" meetings, too, even before the visit of Miss Bancroft; and many of these women are now engaged in planning for the Southern States' Conference, April 27th-28th-29th. Nineteen ministers have signified their intention of coming, and this is a most encouraging number, considering the long distances many have to travel and the heavy expense involved. The Alliance hopes that the various branches will send as many delegates as possible, and assures them a warm welcome.

MARY L. ZUBROD,
Correspondent.

DALLAS, TEX.

Of vital import to the church and city, in fact to the Southwest, is the formation of the Dallas branch of the American Peace Society. The organization of this branch was effected in Mr. Gilmour's study April 1st. Congressman J. L. Slayden gave the address. Fifty men, prominent in the city's affairs, were present. Mr. Royal Ferris, a leading citizen, was elected President and Mr. Gilmour Secretary of this branch. Earnestness and enthusiasm for the cause characterized the launching of this movement. Addresses by Mr. Ferris and Mr. Gilmour have since been made before five of the commercial clubs of the city with the result that the membership is rapidly increasing. Dr. David Starr Jordan will give the Society an address May 24th.

The Dallas Woman's Alliance is pleased to welcome to the ranks of the Southern Alliance the new branch recently formed in Austin.

On May 17th a delightful supper was given at the church with Miss Spalding as chairman of the committee. The decorations, menu and musical program were in keeping with the Irish Patriot's Day. A talk before the Unity Club followed in which Mr. Gevers of Butler Bros. very ably discussed "The Ethics of Credit."

An Easter Hunt at the home of Mrs. James Lennington gave the Sunday school children much pleasure.

Mr. Gilmour and Miss Harriett Spalding will represent this church at the Conference in Louisville.

A branch of the Peace Movement among the women of America is being formed by the ladies of the Woman's Forum of which our Mrs. Turner is President. Bertha Kunz Baker gave an address at the Municiple Building in behalf of this movement, April 7th, when she presented the drama "An Unseen Empire." A temporary organization of the Peace Society followed her reading of the play, which is a plea for peace.

HOUSTON, TEX.

A very successful entertainment was recently given by the Woman's Alliance consisting of an operetta entitled "At That Reuben Tango," preceded by a musical farce, "Love Will Find a Way." This entertainment was held in the Municipal Auditorium, and, besides netting some profit to the Alliance, helped introduce our name and work to the people of the city.

At a recent meeting of the Alliance the following officers were elected:

President—Mrs. Lewis Fogle.
Vice-President—Mrs. S. R. Maxwell.
Recording Secretary—Mrs. E. T. Davis.
Treasurer—Mrs. H. C. Bancroft.
Corresponding Secretary—Mrs. H. G. Thayer.

ORLANDO, FLA.

This has been a prosperous and happy year for the Orlando church. The congregations

have been large, the clubs well attended, and despite the many rainy Sundays, the Sunday school average has been beyond that of last year.

The Sunday evening club, which is called the round table, has done much to interest those who do not always come to the morning service. The program for next year is already printed. Mr. Pierce of Jacksonville and Mrs. Gordon exchanged pulpits March 14th. On February 28th we had the pleasure of hearing Rev. L. G. Wilson, Secretary of the American Unitarian Association.

There are three social gatherings each month. The New Year's Party, the annual meeting on the last Wednesday in January, and a reception to the visiting friends were enjoyed in February. All these meetings, do much to promote cordial relationship between the tourist and the church. Miss Gordon has been asked to return next year for a six month's service. The last service this year will be April 18th. The Unity Circle and Sunday school will continue till June 1st.

San Antonio, Texas.

An interesting adjunct to our work has been the organization of a Men's Study Class for free inquiry in fundamental ethics which meets every Sunday morning in connection with the Sunday school, under the direction of Mr. W. A. Black. Meanwhile the Men's Liberal Club is growing steadily in strength and influence, having a semi-monthly dinner and discussion of vital problems of the day. The Woman's Alliance held a successful Easter sale with a luncheon served for business people at noon. At the annual meeting of the Alliance the following officers were elected:

President—Mrs. George H. Badger.
Vice-President—Mrs. Godfrey Peterson.
Recording Secretary—Mrs. John D. Hartman.
Corresponding Secretary—Mrs. Young.
Treasurer—Mrs. Marie Elmendorff.

Mr. Badger is now preaching a series of sermons on The Lord's Prayer.

YOUNGSTOWN, OHIO.

The First Unitarian Church of Youngstown, Ohio, is more strongly established than ever before in its history, according to reports of officers at the annual meeting of the congregation held April 13th.

Since the coming of Rev. Frederick M. Bennett as minister last September the church has gained 33⅓ per cent in membership and 50 per cent in financial strength. Its Sunday school, men's club and woman's alliance are all in a prosperous condition. The church has voted to materially reduce its appeal to the American Unitarian Association for aid, despite that fact that the budget for the coming year calls for a much larger expenditure.

One of the interesting features of the church work is the Sunday school conducted in person by Mr. Bennett. The members of the Sunday school believe that it holds a record in contributions. During the past winter it has averaged seven cents per member, per Sunday, in its collections.

SOCIAL SERVICE INSTITUTE.

Four Weeks' Course of Study and Conference on The Church and the Social Movement, Under the Auspices of the Meadville Theological School and the Department of Social and Public Service of the American Unitarian Association.

First Week—July 19th-23rd Inclusive.

General Topic, The Church and Recreation, Education and Festivals.

Monday, Tuesday, Wednesday, Thursday, Friday, 9 a. m.

Three lecturers by Rev. Richard Henry Edwards, Secretary for Social Study and Service, Young Men's Christian Association (*expected—not sure*).

Public Recreation and The Duty of the Church Toward the Spirit of Youth.

Two lectures by Mr. C. A. Perry, Department of Child Hygiene, Russel Sage Foundation: The Social Center and the Public School, Vacation Schools, Parks and Playgrounds.

Monday, Tuesday, Wednesday, Thursday, Friday, 10 a. m.

Three lectures by Rev. Edgar S. Wiers, Mont Clair, N. J.:

1. The Church Forum.
2. The Men's Clubs and Young People's Societies.
3. The Church a Social Center of Civic Education.

Two lectures (lecturer to be announced later).

The Church and the Education of the Immigrants.

Monday, Tuesday, Wednesday, Thursday, Friday, 11 a. m.

Five lectures by Prof. Anna Garlin Spencer of the Meadville Theological School. Festivals and Pageants, or the Church and the Cultivation of the Social Imagination:

1. Festivals of Patriotism.
2. Festivals of Labor.
3. Festivals of History.
4. Festivals of Art.
5. Festivals of Religion.

Second Week—July 26th-30th Inclusive.

The Church and Public Health, Housing and Sanitation.

Monday, Tuesday, Wednesday, Thursday, Friday, 9 a. m.

Five lectures by Elmer S. Forbes, Secretary of the Department of Social and Public Service of the American Unitarian Association:

1. Bad Housing and its Social Effects.
2. What Is Good Housing?
3. What the State and City can Do to Remedy Bad Housing.
4. The Duty of the Citizen in Respect to Good Housing.
5. How the Church Can Help.

Monday, Tuesday, Wednesday, Thursday, Friday, 10 a. m.

Two lectures on the City by Frederick

Howe, Director of the People's Institute Cooper Union, New York City, and Commissioner of Immigration for the Port of New York (Expected, not sure).

Three lectures on Pure Water, Pure Air and Pure Food (lecturers to be announced).

Monday, Tuesday, Wednesday, Thursday, Friday, 11 *a. m.*

Five lectures and Conferences on What the Church Can Do to Help in the Health Crusade: Half hour addresses by Prof. Spencer, followed by free discussion.

1. Principles of the Health Crusade.
2. Basic Needs in City and Country.
3. Health Brigades Among Boy Scouts and Campfire Girls, or in Separate Organizations of Youth.
4. Personal Causes of Ill Health—Alcohol, Narcotics, Vicious Habits, Dangerous Trades.
5. Social Service Committees in Churches and their work for Public Health.

THIRD WEEK—AUGUST 2ND-6TH INCLUSIVE.

The Church and the Labor Movement.

Monday, Tuesday, Wednesday, Thursday, Friday, 9 *a. m.*

Rev. Nicholas Van der Pyl, Minister Center Congregational Church Haverhill, Mass.

Monday, Tuesday, Wednesday, Thursday, Friday, 10 *a. m.*

Three lectures by Prof. Spencer on Women and Children in Industry and two upon Industrial Aid for the Handicapped.

Monday, Tuesday, Wednesday, Thursday, Friday, 11 *a. m.*

Conferences led by assigned leaders on:

1. Profit-Sharing.
2. Co-operative Distribution.
3. Co-operative Manufacture.
4. The Church and Private Thrift.
5. The Church and Intelligent Philanthropy.

FOURTH WEEK—AUGUST 9TH-13TH INCLUSIVE.

The Church and the Dependent and Delinquent Classes.

Monday, Tuesday, Wednesday, Thursday, Friday, 9 *a. m.*

Five lectures by Alexander Johnson, former Secretary of the National Conference of Charity and Correction, and now Head of the Extension Department of the Training School for the Feeble Minded at Vineland, N. J.

Monday, Tuesday, Wednesday, Thursday, Friday, 10 *a. m.*

Three lectures by Commissioner Randall:

1. The Criminal and How to Treat Him.
2. The Wayward Youth and What to Do for Him.
3. The Delinquent Child and How He May Be Cured.

Two lectures by Judge Barthelme of the Domestic Relations Court of Chicago, Ill.(expected, not sure).

1. Prevention of Divorce.
2. Bettering of Home Life.

Monday, Tuesday, Wednesday, Thursday, Friday, 11 *a. m.*

Five lectures and conferences on The Duty of the Church to the Dependent and Delinquent: Half Hour addresses by Prof. Spencer, followed by free discussion.

1. The church and the Paroled Prisoner.
2. The Church and the Youth on Probation.
3. The Church and the Social Evil.
4. The Church and Its Own Poor.
5. The Church and the Care of the Aged.

ROCHESTER, N. Y., FIRST UNITARIAN CHURCH.

At a meeting of the congregation it was decided to provide for the regular church expenses of 1915-16, and, as well, for the social work of the church, by an every-member canvass; and the afternoon of Sunday, April 25th, has been set for making this. It was the opinion of the meeting that it would better fit in with the ethical standards of the church if funds were provided in an amount to meet the obligations of the church as they arose, in the same way that lay organizations are expected to meet theirs; and that the plan adopted for raising funds to cover the church budget should be such as would avoid a deficit at the end of the year.

The heads of the higher educational institutions of the city will have preached for the society this month. Dr. Rush Rhees, president of the University of Rochester, preached April 4th, on "Walking with God"; Rev. J. W. A. Stewart, D. D., dean of the Rochester Theological Seminary, preached April 11th, on "Faith"; Rev. Oscar B. Hawes, of Germantown, Pa., preached April 18th, on "The Divine Companionship," and on the last Sunday of the month Rev. Clarence A. Barbour, D. D., recently elected president of the Rochester Theological Seminary, is to fill the pulpit.

The Sunday school has just closed a campaign for new members. Friday evening, April 30th, the last lecture in a special series for parents and Sunday school teachers will be given in Gannett House. The subject will be "Preparations for the Days of Doubt," and the speaker, Herbert W. Gates, superintendent of the Brick Church Institute (the main social activity of the Brick Presbyterian church) and superintendent of the Sunday school of the Brick Church.

This is to certify that JOSEPH GAIL GARRISON, after satisfactory investigation by a council of churches, called for the purpose in accordance with the usage of Unitarian churches, has this day been duly ordained as minister of the First Unitarian Church of Eureka, California.

Attest— WARREN JONES,
Moderator of the Council.
PAUL M. McREYNOLDS,
Clerk of the Council.

Eureka, California, April 9, 1915.

ANTI-ALCOHOL MOTOR CAR.

A great movement against alcohol is sweeping through this country, and the Unitarian Temperance Society decided to come into it aggressively. They saw, what so few charity workers do see, that teaching by means of pamphlets and indoor lectures, while it makes workers, does not get at the busy, the tired, the hostile and the indifferent, and they were convinced that before the reform reforms you have got to get at everybody.

The only way to do this is to take your education outdoors. Therefore, the Unitarian Temperance Society sent to every Alliance a leaflet asking for outdoor alcohol education.

It begged the churches to put out bulletin boards, 29x42 inches carrying the posters of the Boston Associated Charities, posters that can be read at a distance and at a glance, and still more, it begged them to have shown outdoors next summer on Saturday nights, the 25 lantern slides of the Unitarian Temperance Society. A sheet should be placed on a building or church lawn and on it should appear alcohol education.

Or these slides can be thrown from a motor car. All last summer, an anti-alcohol motor car moved around Boston; it carried a stereoptican behind, and when it stopper, a sheet in a frame, was clamped on to the mud guards in front. A speaker went with the car, and explained each slide as it came, though this is not necessary. The ministers of Worcester Co., Mass., will send the car through the county next summer.

Chicago and all large cities should have a similar car. The lantern costs $25.00, the frame $14.00, the slides (25) $10.00. A car could be loaned—a Ford is what is used in Boston.

The slides tell of alcohol and Health; Alcohol and the War; Mode Rate Drinking; Alcohol and Crime; Alcohol and Labor.

The Unitarian Temperance Society, 25 Beacon St., Boston, has the slides. They can be rented for $2.

CINCINNATI, OHIO.

Tribute to Dr. Thayer.

The City Club, at a banquet in the Hotel Gibson yesterday afternoon publicly honored their retiring President, Rev. George A. Thayer, pastor of the Unitarian church, and many and heartfelt were the words of praise for the stately, polished minister and gentleman, whom speakers called "the grand old man of the local clergy."

Rabbi David Philipson, of the Avondale Temple, arose and lent his voice to the paean of praise. "Dr. Thayer and I have similar ideals and similar hopes for our city," he said. Rabbi Philipson recounted the stand for civic righteousness that Dr. Thaper had taken in days gone by, when preachers and politics were separated by a wall of popular belief that the divines should confine their sermons to religion only. Dr. Thayer, he declared, was one pastor who dared to preach politics from the pulpit.

Being unable because of court duties to attend the testimonial dinner, United States District Judge Howard C. Hollister, who was to have spoken on behalf of the City Club, sent a letter, stating in part:

Protested From Pulpit.

"When, now, some 12 or 15 years ago, the administration of public affairs was controlled by a handful of selfish persons and the city was being exploited for their individual purposes and contrary to the public interest, at a time when important citizens were afraid to

speak openly of abuses, the existence of which they knew, and some important citizens encouraged the continuance of efforts and methods deterimental to the city's interests, the clear, strong voice of Dr. Thayer was heard in indignant protest. The cry of interested persons in the churches and out of them, that he was dragging religion into the mire of politics, had no terror for him; for he knew the false basis upon which it rested and the motives of those who saw how effective his preaching was and how great, unless it were stopped, the injury to them would be. He realized, as many clear-minded, honest ministers appreciated at the time but were afraid to speak, that real Christianity had to do with the lives of men and not with their creeds, and that religion did not consist in idle ceremonies and mere attendance at church, but had to do with a man's daily experiences in all things that called for the constant choice between the things which are good and the things which are evil.

"Nor were Mr. Thayer's views heard only by those who were privileged to hear him preach, but his sermons and contributions to the cause were printed in the paper, the Citizens' Bulletin, established by that other patriot, Elliot H. Pendleton. Our city will never know what it owes to those two men.

HISTORIANS WILL IDENTIFY HIM.

"In the future the historions of the city, looking back upon the progress and the movements for civic good which from time to time have taken their rise, can easily identify Dr. Thayer and his associates in the City Club with the beginning of the strugg'e which will eventually result in taking the administration of the city entirely out of politics, and which has compelled both of the great parties to adopt in the administration of the city's affairs when one or the other has been called into the management of their many pub.ic instrumentalities for the good of all the people, especially the helpless and those lacking in opportunity."—*Cincinnati Enquirer,* April 11th.

REPORT OF THE NEW YORK LEAGUE OF UNITARIAN WOMEN.

The New York League of Unitarian Women held its regular month'y meeting at Unity Church, Brooklyn, on Friday morning, April 2nd, at eleven o'clock.

Mrs. Lawson, the President, presided over the meeting and the roll call showed an attendance of ninety-six members and guests.

The minutes of the last meeting and the report of the League Board were read by the Secretary, Mrs. Harding, and the Treasurer's report was given by Mrs. Griffin.

Mrs. Eleanor B. Glogan gave the Philanthropic News Report. She spoke on "The Housing Problem of the Working Girl" and told of the evils and discomforts of the ordinary cheap boarding or rooming house. She then described the home on West 22nd Street for working girls whose salary does not exceed $7.00 a week. This home provides girls with a comfortab e room for $3.50 or $4.50 a week, including three meals a day and the use of a laundry, sewing machines, library and parlor. The home is so successful now that it is the hope of Mrs. Glogan and the other ladies interested in it that they may soon have a building large enough to accommodate 150 girls instead of the present 50.

The collection, which amounted to $15.65, was taken in answer to an appeal sent by the Rev. Anna Garlin Spencer to establish at Meadville a department for the training of women as social workers and parish assistants.

The program of the morning was a talk given by Wm. Pepperrell Montague, Professor of Philosophy at Barnard College, who spoke on "Feminism and Democracy." Feminism, he said, was nothing more than democracy for women, a movement to extend the four different types of democracy, spiritual, legal, political and economic, to one-half the race. Democracy means equality of opportunity—fair play—not equality of compensation. Of these four types of democracy, Prof. Montague said that spiritual and legal democracy were already won. The political type was the most immediate and pressing, although suffrage constitutes on.y one-quarter of the whole feminist movement. The economic type was the most basic and the fight for it will be the longest and most difficult. The old idea of woman's economic sphere was that all women should confine their activities to the home. That was superseded by the idea that women should be divided into two groups; the married, who should work within the home, and the single, who should teach school. The new idea is that every woman, whether married or single, should have an occupation or vocation, and that everything, even to the rearing of children, should be done professional y.

After repeating the Lord's Prayer the meeting adjourned to luncheon and a social hour.

The New York League of Unitarian Women will hold the *last* meeting of the season on Friday, May 7th, at the Yonkers Unitarian Church at 11 o'clock. The business meeting will be followed by the Annual Reports of the Alliances forming the League. At 12:15 the address of the day will be given by Rev. Edmund H. Reeman, his subject being, "Saints of Today." Box lunch, with tea and coffee served by Yonkers A liance. A cordial welcome will be given to all interested.

PARALLELS.

We marvel by what sense's play
Yon bird-of-passage holdeth way
  Across the trackless air;
And how from regions far, unknown,
The groundling turneth to its own
  And traceth back its lair.

But we know each, though baffled oft,
As by a Finger from Aloft
  Is pointed home at last;
And knowing, we take heart of hope,
As for the Father's hand we grope,
  Estrayed but not outcast.

CHARLES S. PARKE.

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Western Unitarian Headquarters

The Western Unitarian Conference maintains offices at 105 South Dearborn St., Chicago, which are open daily from 9 a. m. to 5 p. m. (Saturdays 9 a. m. to 3 p. m.). All publications of the American Unitarian Association, including those of the Religious Education Department, and of Unity Publishing Committee, as well as all denominational periodicals are kept on sale and for distribution.

Secretary, REV. ERNEST C. SMITH

Headquarters Clerk, MISS LINA SCHEIBLE

Things Commonly Believed Amongst Unitarians Today

WE DECLARE our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God our Father.